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SCENES FROM ENOSHIMA . . . . . Frontispiece

1. ENOSHIMA . . . . . Countess Iso Matsu 479
2. HENRI LOUIS JOLY 487
3. THE "NOH" AND "MASQUE" (IV) . . . . Mark King 488
4. ENGLAND AND AMERICA SHOULD INITIATE THE NAVAL HOLIDAY . . . . . Marquis S. Okuma 491
5. PRESENT CONDITIONS IN SIBERIA (II) . . . S. Noboru 494
6. STRANGE CHANCES (III) . . . . . Bakin 497
7. THE RED CROSS SOCIETY OF JAPAN 501
8. THREE SAINTS OF OLD JAPAN . . . F. Hadland Davis 504
9. IMPERIAL FINE ARTS EXHIBITION . . . . K.O.S. 514
10. AROUND THE HIBACHI: IMO-TONOSAMA, OR THE SWEET POTATO LORD 518
11. MONTHLY RECORD OF EVENTS. 521
12. FROM THE JAPANESE PRESS 528

Race Agitation Old as History; Support for Mr. Ozaki; Withdraw from Siberia; In Favor of Disarmament; Electrification of Railways is Urged; Strong Plea for Disarmament; Nikolaievsk Affair Officially Settled; Siberian Policy; Reduce the Army Also; Folly of a Naval Race

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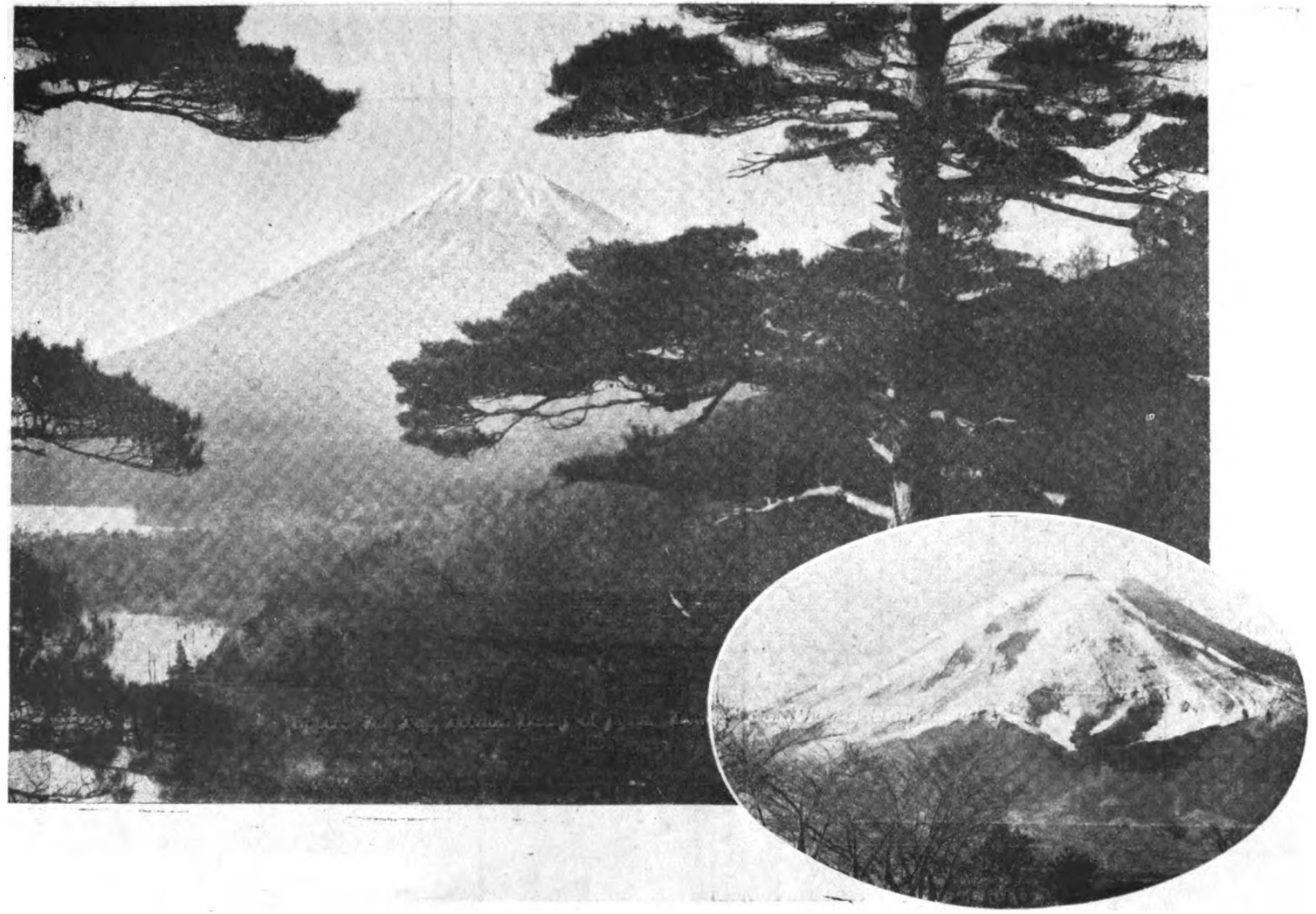

Upper: Mt. Fuji, Peerless Beauty of Japan. Lower: Near View of Snow-Covered Peak.

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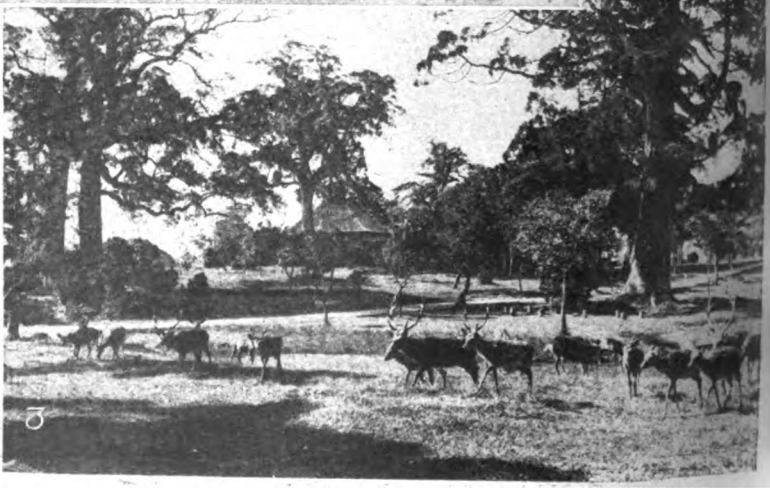

1 General View of Todaiji Temple, Nara. 2 Hoō Do, Phœnix Temple, Uji, Near Kyoto.

3 Tame Deer at Nara Park.

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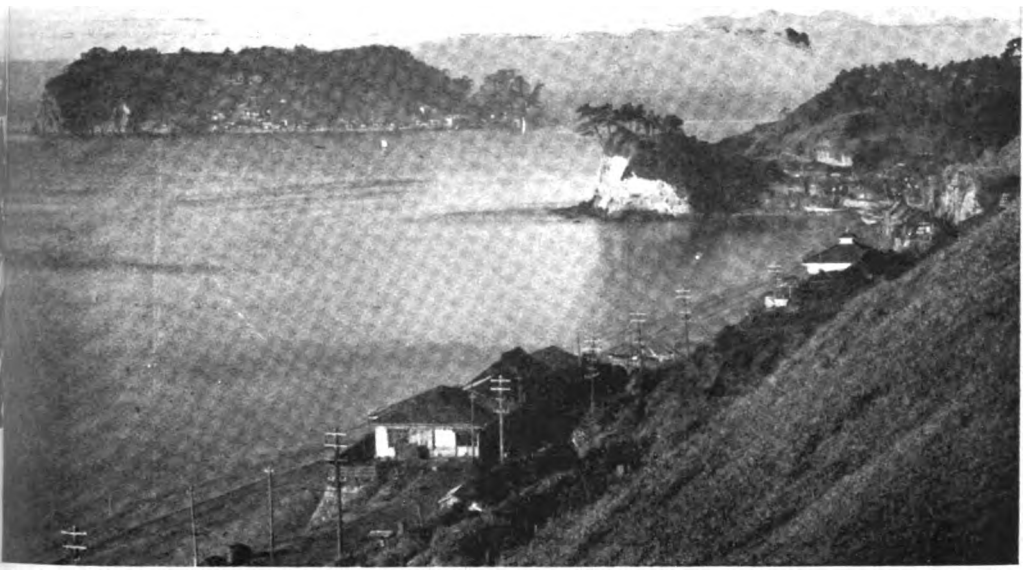

Eno-hima and Oyurugi.

Enoshima from Shichiri-ga-hama Beach.

Scenes from Enoshima.

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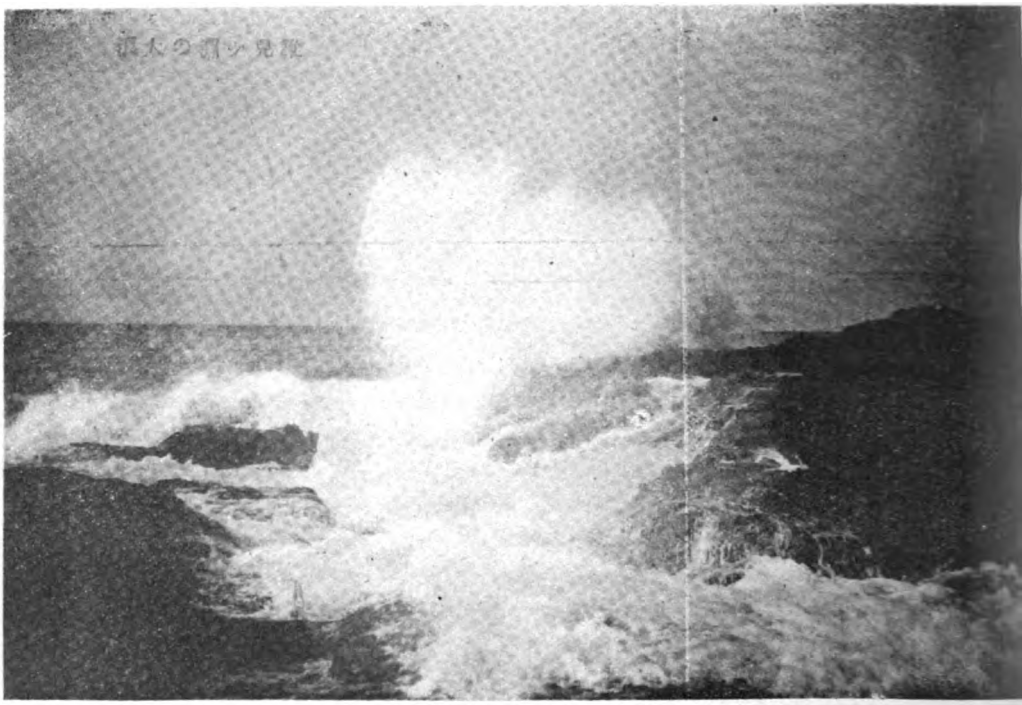
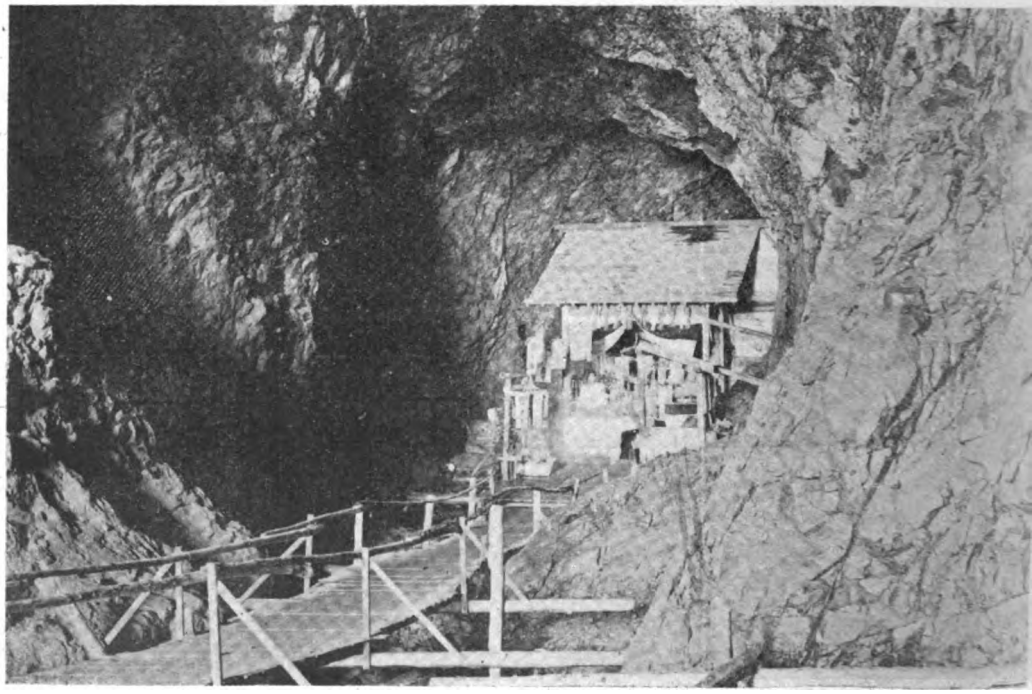


The Surf, Chigo-ga-fuchi.



The Shrine in Dragon Cave.

Scenes from Enoshima.

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ENOSHIMA

By COUNTESS ISO MUTSU

"Dense water-walls and clear dusk waterways. . . . The deep, divine, dark dayshine of the sea."

"And the romance of Benten—the Deity of Beauty, the Divinity of Love, the Goddess of Eloquence. Rightly is she likewise named Goddess of the Sea. For is not the Sea most ancient and most excellent of Speakers,—the eternal Poet, chanter of that mystic hymn whose rhythm shakes the world, whose mighty syllables no man may learn?"

THE little isle of Enoshima—the sacred island dedicated to the sea-goddess Benten, whose name is a talisman conjuring ineffaceable visions of beauty to the memory of the pilgrim—rises from the blue ocean some quarter of a mile from the mainland at Katase.

This small town, although apparently of no great significance, possesses more than one claim to distinction. Upon its shores the drama of the Mongolian Ambassadors was enacted in 1275 and 1279—the second party of envoys having been actually beheaded upon the beach; the nearby temple of Ryukoji is immortalized and has ever been the unceasing goal of the devout, by its association with the saint Nichiren, who so barely escaped martyrdom by the intervention of the celestial thunderbolt within its precincts (1271); moreover this delectable spot forms the mainland link, and principal approach to the "mystic island, so full of strange gods and strange presences, so wrapped in the web of story and so little a part of the life of to-day that one almost expects to see it float out to sea and melt into cloud upon the horizon!"

The best route for a pilgrimage to the lovely islet is the main road from Kamakura, which leads through Gokurakuji across the "velvety, soundless, brown stretch of sand" known as Shichirigahama, the Seven Ri Beach, where a turn in the path suddenly reveals a panorama that is beyond description. Before one, glittering in the sunlight, lie the vast waters of Sagami Bay, whose western barrier of the Hakone peaks—culminating in purple Amagi San, and crowned by the snows of the Queen of Mountains high in the blue vaults of heaven—forms the setting of the "dusky embowered mass floating in haze and sunshine out at sea, the island of the tortoise, Enoshima." The wayfarer would be ill-advised to explore the island—at any rate upon an initial visit—in grey and cloudy weather, for although beautiful at all times and seasons—especially at the sunset hour in winter, and also when flooded by the glamour of the full moon—the mountainous surroundings vanish in the mists and it would be a loss indeed to forego the colouring of this gleaming expanse of sapphire and forget-me-not, flecked with the white sails of the fishing-boats, which is verily "a revelation of the riches and beauties of the world of water that laps around our world of earth."

Like Mont St. Michel in Normandy, and its namesake St. Michael's Mount in

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Cornwall. Enoshima is only completely surrounded by the waves at high tide; when the waters abate, a stretch of sand is revealed, rendering it possible to cross to the island dryshod. However, as the pine-clad promontory of Katase is approached, it becomes apparent that a more permanent link with the mainland is formed by a long bridge of planks, swaying with the waves, and of such light construction that in the many tempests that attack this wild coast, it is a frequent occurrence that more or less of this frail causeway suffers damage and is washed away by the fury of the storm.

The march of progress, that is so fatal to old-world romance, scattering the fabled gods with the clang of its iron-shod feet, is already threatening the abode of Benten. Rumour whispers that the problem is afloat concerning the realization of a new approach, wrought of steel and concrete, permanent, storm-defying and capable of hurling defiance at Neptune in his most ominous moods—an electric car depositing the pilgrims at the very portals of the sea-goddess's shrine! A propos of which, it may be of interest to mention that the number of visitors to Enoshima (*i.e.*, those who paid the bridge-toll of 3 *sen*) during last year (1920) amounted to the large figure of 400,000; the regular population consisting of 1089 souls, who are distributed amongst 218 dwellings.

In bygone centuries Enoshima seems to have been completely isolated from the coast. According to an ancient record (*Azuma Kagami*, compiled 1180-1266) upon the 15th day of the first month of Kempo (1216), in accordance with a manifestation of the goddess the ocean receded upon either side, leaving a dry path from the island to the mainland, and rendering it possible for worshippers to proceed on foot. This fact excited great interest in the neighbourhood; vast multitudes of people—including a special emissary from the Shōgun Sanetomo at Kamakura—hastened to the spot to verify the fact and inspect the wonderful causeway for themselves.

Another chronicle of great antiquity (*Taiheiki*, a narrative of events that occurred 1318-1368) records that upon a certain occasion the famous Hōjō Tokimasa (father-in-law, and chief adviser of Yoritomo) repaired to Enoshima to worship and propitiate the deity in order to make special intercession for the prosperity of his descendants. During the night of the 21st day of this period of prayer and fasting, the vision of a heavenly being appeared to Tokimasa, informing him that as in a former existence he had been a priest of Hakone famed for his great piety, as a reward he had been reborn into this world, and his descendants would become rulers of the land. This prophecy was amply fulfilled, Tokimasa becoming founder of the Hōjō dynasty, that ruled Japan for a period of over 130 years (1199-1333). After these words the celestial apparition assumed the shape of a huge dragon and disappeared into the sea, leaving behind her, as a sign and token, three scales, which became the well-known crest of the house of Hōjō!

As Enoshima is approached from the long bridge "the details of the little town define delightfully through the faint sea-haze, curved bluish sweeps of fantastic roofs, angles of airy balconies, high-peaked curious gables, all above a fluttering of queerly shaped banners covered with mysterious lettering." The great bronze *torii*, ornamented with quaint carvings of waves and tortoises, forms the

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island gate—the "ever-open portal of the Sea City"—from whence begins the ascent that culminates in the ancient temple of Benten; a path trodden and sanctified by the feet of a myriad stream of pilgrims and worshippers for such countless centuries—a procession extending beyond the earliest annals of recorded eras into the vague mists of antiquity.

The one narrow street of this miniature sea-city, climbing steeply to the groves above, is thickly lined on either side with hostelries and diminutive shops—above which wave the picturesque line of blue banner-shaped advertisements, giving the impression of an avenue of fluttering blue wings, "fanned by the lifting pinions of the wind." These emporiums bear a strong family likeness to each other, and abound with every description of article that can be carried away as a *miyage*, or souvenir of the island; and which the visitor is entreated to purchase and bear off in triumph to the expectant circle of relatives and friends at home. Beads of all colours; paper-weights and balls of tinted stone; every species of toy for the little ones; the ever popular hair-ornaments; rings, pins, necklaces, brooches, all the varied embellishments devised by man's ingenuity for the adornment of the human race abound on every side, and are mostly constructed of shells: moreover the dimly-lighted shop-interiors are "opalescent with things nacreous," and multitudes of small objects gleam with a soft iridescence of rainbow hues from the receptacles and shelves; these are representations of divers shapes and forms—storks, crabs, combs, pipes, lanterns, figures of gods, doves, bees, beetles, frogs, whole schools of fish, turtles, foxes, rabbits, monkeys, badgers—indeed manifold specimens of beasts, birds and fishes, as well as of the reptile and insect kingdoms, are skilfully carved in mother-of-pearl and sold for an infinitesimal price. For Enoshima, as well as being the domain of shells—befitting to its sea-goddess—is also the "City of Mother-of-Pearl."

Shells abound everywhere, of every colour, size and shape: they "lie heaped on doorstep and window and wall—shells as white and lustrous as bridal moons; shells dazzling and whorled as the snow-queen's crown; shells rosy, thick, thousands upon thousands, like shed petals piled together, as if all the cherry blossoms of the spring had been blown out to Enoshima on the saving breeze, and touched to immortality, as they fell on the brown strand of Benten's magic island. Here at my feet are deep, huge nautilus shells like hollow pearls fitted with moonlight; solemn conch shells, that have slept under brown seaweed in autumn starlight, and have caught the rhymed chant of the waves on the shore; open shells of green and grey mother-of-pearl, with shifting crimson gleams on the vigorous edge turned in like an ear, where five round holes pierce through in mystic symmetry, as if the sea-king's daughter had been trying her earrings there; and little shells in myriads, thick as the Empress's cherry blossoms in spring; there are showers of spun glass, as sharp and silvery as moonbeams on ice—the glass ropes of the beautiful Hyalonema sponges; there are huge tortoise shields, measuring four and five feet across; there are sprays of shells like lilies-of-the-valley dipped in milk, sea-foam lilies—born of a kiss where the sun met the wave."*

* This charming description of the shells of Enoshima was written by Mrs. Hugh Fraser.

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This quaint street of shells and trophies of the deep culminates at another of the chain of *torii* that extends through Katase —this 'gateway of the silent gods' being of green moss-stained stone. From this point the irregular rock-hewn ascents rise to the summit of the island: immediately facing the *torii*, broad flights of steep stone steps give access to the lowest of the three temples of the sea-goddess, wherein Benten reigns, supreme but invisible. Lying one above another upon lofty terraces in the pillared solemnity of ancient forest-trees, this three-fold shrine impresses the pilgrim with a sense of sadness and desolation. No statue of the beauteous deity appears, to greet her worshippers with kindly smiles—bare and melancholy are her altars. All decoration, images and gay adornment have been banished by the depressing hand of the iconoclast: all that is visible being the austere symbols of the Shinto faith—the mirror, typifying the human soul, and the clusters of purè white *gohei* gently rustling in the sea-breezes that penetrate the thick screen of foliage, and whisper around the shrine "like sighs from ghosts of perished hours." What magic can lurk within the mysteries of the mirror to inspire travellers along the highways and byways of life with hope and confidence in the future, or solace in the present? "The face of the Buddha is as the face of a friend—serene, merciful, gracious to poor humanity; but in the mirror of Shinto, man finds only his own travel-stained reflection—the picture of that self which must be left behind before he can enter into peace."

According to an early record, upon the 5th day of the 4th month of the period *Jisho* (1180) the famous priest, friend and counsellor of Yoritomo, Mongaku Shonin, proceeded to Enoshima, in order to spend three weeks in prayer and fasting and the performance of austerities. The holy man was accompanied by Yoritomo, and upon that occasion mystical rites in honour of Benten took place. However, popular tradition associates the deity with her island fastness from considerably earlier times. Legend avers that in the year 552 this part of the coast was shaken by a series of great earthquakes, when the beautiful goddess Benten descended from heaven in clouds of celestial radiance to dwell upon an islet that had suddenly appeared in the sea; the ostensible reason for this apparition being the subjugation of the poisonous dragon who was preying upon the unfortunate inhabitants of Katase, and who made his lair within the depths of the mighty cavern below.

Poised upon the edge of the cliff upon either side of this lowest sanctuary are two stones of fabulous antiquity, and described in ancient records. The weird mass crowning the abyss upon the left is known as the *Gama-ishi* or the Toad-stone. According to the legend, an old-world priest was engaged in prayer upon that spot, when a large toad appeared, disturbing his devotions; so by virtue of his supplication the intruding reptile was petrified into a block of stone, and remains as a warning to those who would trifle with matters sacred to the other world. It is supposed to bear a resemblance to a giant frog, but in former years the head of the monster became loosened, and disappeared.

Surrounded by a grove of bushes upon the opposite bank stands the *Fuku-ishi*, or "Stone of Good Luck," and whoever may be fortunate enough to find any article lying in its vicinity may take it as a sign that he will become the possessor

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of wealth! It is said that the blind man Sugiyama Kengyo—celebrated as the originator of a school of *hari* (acupuncture*)—in his student days, while still poor and obscure and discouraged at his lack of success, made a pilgrimage to the holy island of Enoshima for a period of fasting and prayer. When his austerities were terminated the blind student stumbled against the stone, to discover—for his sight was momentarily restored by miraculous means—a needle glittering in the sand: then darkness again descended upon him. In after years this man became famous as the founder of a school of *hari* which still exists at the present day: moreover he was honoured by a summons to the sick bed of the highest in the land, the reigning Shōgun, and is said to have relieved his sufferings by skilled application of the same needle so mysteriously revealed to him at the Fuku-ishi. When the ruler, in gratitude, desired to reward Sugiyama for his ministrations, the blind man requested that a donation should be bestowed upon the temple of Benten at Enoshima, as from thence had emanated all his good luck. A large tablet of ornamental stone in the vicinity of the *Fuku-ishi* is inscribed with Chinese characters and bears a detailed history of the career of Sugiyama Kengyo.

From the *torii* below, two ways are available to ascend over the crest to the Dragon's Cave, which penetrates the sheer rocky precipice upon the southern flank of the island. The western path is the more beautiful, the woodland grove remaining as in happier days, unprofaned by the despoiling hand of man, and leading beneath the heavy shade of overarching trees—with visions of the gentian-blue wavelets dancing between the leaves—to a junction with the eastern footway, from whence one ascends to the eminence whereon the third and chief shrine is situated. The same atmosphere of desertion and aloofness pervades the present-day aspect of each of the Benten temples. The same stone lanterns and graven monuments, darkened by time and velveted with moss, lie in the dusky shadows and green dimness of solemn forest trees: however in this uppermost shrine an unexpected and desolating feature has appeared in the shape of a row of invading souvenir-shops, which boldly encroach upon the very courts of "Benten's desecrated home."

Facing the temple steps is a small *haiden*, or place of prayer, where the pilgrims make their offerings and bow the head in supplication to the deity. The ceiling is arranged in caissons; the centre being decorated with an ancient and curious painting of a large tortoise (by the celebrated artist Hoichi) which is said to look in eight directions—another name for the Benten temple being *Kinkisan*, or "Hill of the Golden Tortoise." Legend relates that at one time the cave below was inhabited by a giant turtle: it is moreover chronicled that in bygone centuries the great cavern was known as the "Golden Cave" from whence gold and copper ores seem to have been obtained—the process of separation from sand and alloy being effected upon the mainland at the spot known as *Kane-araisawa*, or "Metal-washing pond." Hence the possible origin of the "Golden Tortoise."

* Acupuncture is one of the three great remedies practised in the far East, the other two being the massage and the moxa. The skin is perforated to the depth of about half an inch with fine needles of gold, silver, or steel by means of a tiny mallet—the number of perforations ranging from 1 to 20. The practice of *hari* is a very ancient custom, having been brought over to Japan from China before the dawn of history. (Chamberlain)

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Upon a rock to the right of the temple, is the seated figure of a man—a bronze statue that has been decorated by the salt breezes with an aesthetic hue of green. This work of art represents Yamada Kengyo, the originator of a school of music (*koto*) in Japan: the effigy was erected to his memory by a group of followers and musical adherents in 1916, to celebrate the centenary of his death.

In close proximity to the temple, a tea-house is perched above the precipice, open to the sea and sun, and from thence flights of worn, uneven, and somewhat perilous steps steeply descend to the rocks below. The view from this inn, which hangs like a sea-bird's nest high on the face of the cliff, is enchanting. "What a sea! The breadth and the blue of it! From this lofty place the horizon is so distant that it almost ceases to be; the world is a sapphire globe endomed in sunshot crystal: earth seems an accident, Enoshima a seaweed freak that has come up to breathe!" An appealing feature of this far-flung sea-picture is the whirring of the winged denizens of the Dragon's Cave—the flocks of tame doves which nest in the glooms of the great cavern nearby, and gaily circle and hover in the soft blue atmosphere—their iridescent plumage flashing in the sunlight like the gems of the sea-kingdom's princess. Lured by a promise of plenty from the inn, these "small almoners of Heaven" find coigns of vantage in the boughs of the great surrounding pine-trees—serenading with soft music, and watching their opportunity with alert and eager eye, alight to daintily refresh themselves with any stray remnants unneeded by the tea-house guests.

By carefully negotiating the hazardous descent cut in the sheer face of the cliff, one lands upon the region of rocks and weedy pools below; and to those mortals who are under the sway of the sea-spell, this rocky floor of Enoshima is a never-ceasing wonder and delight. Surely a spot in days of old

> "Ou l'on sacrifia, dit-on
> Au dieu Neptune."

Ancient dealers in magic and the arts of necromancy aver that there exists a secret road to the soul in all the sons of men—an elemental affinity which is the veiled door to the inner life: some are children of air, some of fire, some of earth, others of water. And to those of us who at birth, or in former aeons, were dowered by the fairy godmother with brine in the blood and a wave in the heart —whose natures are dominated by the clarion music of the sea, this corner of the earth will make a special appeal, with the great breakers eternally surging and fretting against the rocks and rushing to one's feet "to perish in a mist of pearl." But however exquisite the scene may be in fine weather, with the pure turquoise of the heavens mirrored in the blue tranquillity below, it becomes almost more unforgetable and exhilarating upon rough and stormy days—when the sea-gods let loose their fury and hurl the huge billows to crash and thunder in unrestrained rage upon the rocky barriers, crowned with their snowy coronals of spray: while oceanward, far as the sight can reach "the sea-horses sweep magnificently, whirling white foam about their green flanks and tossing on high their manes of rainbow gold, dazzling white and multitudinous."

Immediately below lies a deep whirlpool almost enclosed by a girdle of sharp rocks, into which the breakers churn and

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foam incessantly—this is *Chigo-ga-fuchi*, or the "Maiden's Pool," concerning which a legend of love and death is related in ancient books. Long, long ago, a priest of Kenchōji, known as Jikiu, repaired to the sacred isle of Enoshima for the purpose of devoting one hundred days to prayer, worship, and the practice of austerities: as fate decreed, a *chigo*, or maiden acolyte, of another Kamakura temple made a similar pilgrimage at the same time. Her name was *Shiragiku*, or White Chrysanthemum. They met: the maiden's beauty cast a fatal spell upon the susceptible divine, causing him to forget his priestly vows and to pursue his prey with amorous intent. She managed to elude his attentions for a time, but as his resolution showed no symptoms of abating, poor White Chrysanthemum solved the problems of love and life by casting herself into the cruel rocks of the whirlpool. On her last death-journey she left a poem with the ferryman, to be delivered in case one should come in pursuit. One did come in pursuit. The too-persistent lover, on learning the doom of his hapless victim, determined to accompany her soul into the shades of those dim regions from whence no man returneth: following in the beloved footsteps, he also leaped into the seething waters. Hence the tragedy of *Chigo-ga-fuchi*, the "Maiden's Pool."

A climb along the shelving rocks brings the wayfarer to another frail structure of wooden scaffolding, winding around a promontory of the cliff into the great cave, whose floor is almost level with the sea at high-tide, and up whose dusky echoing aisles the waves rush with sonorous roar and clamour, breaking against their rocky confines in hissing drifts of spray. So frequently does this plank approach suffer damage at the rough onslaughts of Neptune, that recently a stairway has been cut in the cliff leading to a tunnel above in connection with the cavern, thus enabling the incessant stream of visitors and pilgrims to conduct their explorations unmolested, and in defiance of the menaces of the angry deep.

The entrance of the Dragon's Cave is said to be 30 feet in height, and pierces the heart of the rock to the depth of some 380 feet. According to ancient chronicles, at the time of the Kamakura era the cave of Enoshima was one of the seven holy places from whence it was customary to supplicate the gods for rain in times of drought. A visit to this cavern, so rich in legend, and the goal and destination of worshippers from time immemorial, is always a weird and mystifying experience. As one penetrates farther and farther into the gloom, gleams of soft light reveal an altar presided over by a shadowy priest, with attendant silhouettes: from here candles are provided, by whose flicker the long black corridors are gropingly explored. Here and there the forms of dusky brine-encrusted gods are carved in the black walls of rock: "grey and solemn, buried in eternal darkness near the springs of things—feeling the earthquake rive its way to the light through the heart of the world, hearing the thud of breakers upon the outer wall of their island castle." Before their shrines burn with steady flame the candles deposited by the hand of faith—yellow points of fire illuminating the heavy gloom "like good deeds in a naughty world"—the whole effect conveying an indescribably mystic and unreal impression, as though the invader from the outer world were groping in "a mortuary pit, some subterranean burial-

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place of dead gods." The labyrinth forks in the centre; the lateral chambers being supposed to represent the wings of the dragon. Occasionally the rushing sound of hidden waters, descending from above, is heard with weird effect: gradually the long passage narrows until it culminates in the last twist of the dragon's tail, wherein is another dark shrine, tenanted by a dusky silhouetted image—the mysterious deity who is supposed to personify the Ultimate Reality of the Universe, Dainichi Nyorai.

According to tradition the uttermost ends of this historic cavern are still veiled in mystery, and are connected with the fiery heart of distant Fuji. In fact a legend is extant concerning a man of ancient days named Nitan-no-Shiro, who entered a cave upon the western side of the mountain, pursuing his subterranean course until he finally emerged from the cave of Enoshima: but concerning the details of this hazardous and ghostly journey—which must have borne a strong resemblance to the wanderings of disembodied spirits in the underworld—nothing remains and tradition is silent.

Alas, alas! that roses should have thorns, and silver fountains mud; that clouds and eclipses should stain both moon and sun. In a world of imperfections every picture must have its reverse side, and a sad surprise awaits the pilgrim who climbs to Benten's rocky heights after an interim of years. The beautiful forest-shaded crest of Enoshima—in former times so remote, so fraught with the dim magic of the past and the mystic influences of the calm-eyed immortals as to seem part of more ethereal regions than the sordid elements of this commercial planet—has suffered change and melancholy desecration at the devastating hands of worshippers of that hideous and all-penetrating god, the Mammon of unrighteousness. Where formerly reigned peace, solitude and hushed tranquillity, the ancient trees have been hewn down, the shadowy groves and ferny glades hacked away, and the rocks relentlessly cut and levelled by ruthless invaders to give place to an incredible array of restaurants, inns, shops and emporiums wherein lie heaped formidable battalions of the island souvenirs—flanked by long long rows of the all-pervading and unescapable picture-postcard! Verily hath it been said "Where nature is most puissant to charm, there man is mightiest to destroy."

Farewell, beautiful Enoshima! As we recede and slowly wend our way across the frail bridge back to the busy world, the western mountains gradually assume their twilight vestment; from the sea creeps a faint blue haze, like a fairy veil of powdered turquoise, which clings to their flanks, rendering their purple heights immeasurably distant and remote. Suddenly the cloud-gates of the west open, flooding the world with a radiance of splendour indescribable. Benten's magic isle, with her crown of sun-flamed foliage, is dyed in sunset gems of carmine, dazzling orange and molten amethyst: her bases fretted by a foam of golden sparks, as a mirage she seems to hover between earth and heaven—like an enchanted boat, jewel-laden, and putting off to sea in an ocean of shimmering gold and liquid rose-leaves. The glory of the cloud-colours are mirrored in the pure snows of Fuji, staining her white shroud with roseate tints that recall old cathedrals of the West: the death-rites of a perfect day are flaming in this feast of pageantry, which makes one wonder with

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old Isaac Newton, "Lord, what raptures hast thou provided for thy saints in heaven, when such joys are given to naughty men below!"

Farewell! farewell! Despite the havoc fo the despoiler, to the heart of the faithful pilgrim this sacred isle will ever be the land of the gods, enshrined in beauty and loveliness immortal—oblivious to the inevitable lament: "Now all is changed —all save the changeless things: The mountains, and the waters, and the sky."

HENRI LOUIS JOLY

CHEVALIER DE L'ORDRE DE LA COURONNE

ONE of the truest friends of Japan has just recently passed away in the prime of life—Mr. Henri Louis Joly. An earnest student during his lifetime of things Japanese, he published the results of his studies from time to time. Strange to say, he never visited Japan—not even once—yet he became an authority on certain lines of research. He was a warm friend of the founder of this Magazine, Honorable S. Hirayama, and from the first, his advice and co-operation were most helpful. He was a constant reader and friendly critic of our Magazine and we shall feel his loss deeply. Though this acknowledgment is a little belated we would here record our very sincere regret at his passing, and our wonder that he could accomplish far deeper and more minute researches into Japanese life and art than many of our own people even are able to effect. The following appreciative obituary note is reprinted from "The Transactions of The Japan Society of London."

The lamented death of Mr. Joly born Feb. 24, 1876—died Aug. 26, 1920 at the comparatively early age of forty-four, following a somewhat protracted illness, at once robs the Society of one of its most energetic officers and the world of Japonists in general of an almost inexhaustible fount of knowledge concerning the folklore and the arts and crafts fo Old Japan.

A native of France, Henri Louis Joly was educated at Chartres and Angers, where his chief study was engineering. A deep interest in things Japanese had manifested itself in him long before he came to take up his residence in this country, some twenty-three years ago, but it was not until 1905 that he joined the ranks of the Society, at once devoting himself whole-heartedly to its service, in a labor of love that was put an end to only by his death. Apart from the numerous papers read by him, in which he permitted a glimpse of the immense and varied extent of his knowledge and research, the chief debt which he laid upon the Society consisted in his masterly editing of the "Transactions" over a period of some ten years up to the date of his death.

His well-known "Legend in Japanese Art," as also his invaluable annotated catalogues of the Red Cross Exhibition and of several important collections auctioned in recent years, form a lasting monument to that erudition which, as the writer has reason to know, he was ever ready to place at the disposal of serious students. His *magnum opus*, A History of the Japanese Sword, with special reference to its fittings, was alas! never to be completed by its projector. The Belgian Order of the Crown was conferred on him for his gratuitous services during the war as professor at the Lycées Français, London, where a number of refugee Belgian boys were enabled to continue their education.—A. J. K.

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THE "NOH" AND THE "MASQUE"

By MARK KING

IV

THE "Noh" is a Japanese lyrical and classic drama, holding to the fundamental principles of:—Time, Place, and Action. On account of its ancient origin, it is well worth studying. The "Noh" dance lasted over a period of 500 years. At that period, it was the fashionable dance among the upper classes. The movements of the dance were of a slow and stately order. The "Noh" drama is sometimes written "No" or "Nō," and sometimes "Nô" or "Noh" when translated into English from the Japanese; "Nō" or "Noh" is commonly used for foreigners. The "Noh" dramas were reformed by Jīro Yūsaki, who was a great artist and well-known in "Kwan-Ami," the play of the "Sarugaku," which was one of the farces or burlettas in popular favour in the days of about 500 years ago. The "Noh" dance is somewhat suggestive of a Greek play in miniature, having a chorus of some half a dozen old men with masks for the chief actors, but it has something in common with the English "Masque."

The "Mask" play is called the "Mask" or "Masque", in general, and was in vogue in England in or after the year 1513. It was a dramatic kind of dance, occupying a middle place between a Pageant and a Play. It was a combination of dancing and music with lyric poetry and declamation on a spectacle characterised by magnificence of presentation. The origin of the "Masque," which was performed at the beginning in England, is very hard to trace from books, but it is not too much to say that the antecedent of the "Masque" had been growing in popular favour in England before the year 1513, and the name "Masque" appeared in various English books which were published in and after that year.

We can only compare the "Noh" to the "Mysteries" and "Moralities" of pre-Shakespearian days. By comparison it appears that the "Noh" drama in Medieval Japan, about 500 years ago, reached a higher level than the "Masque" in Medieval England, with the exception of architecture. The English "Masque" was somewhat rough and vulgar, and displayed little of the beauty and refinement of the lyrical "Noh" drama. A "Noh" writer has said that "what the Japanese play lacks in dramatic quality is to some extent compensated for by beauties of another kind: graceful or majestic motion, grave, pathetic gesture, sober, or dazzling drapery." The "Masque" was more popular and more gorgeous in appearance and performed on a more

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gigantic scale than the "Noh." The scenic accessories of the "Noh" stage are generally of the simplest kind, and they are in no way much beyond the unimaginative scenery of Shakespeare's age.

It is a peculiarity of the "Noh" dance that it has never been performed in a public theatre, and hence Their Imperial Japanese Majesties the Emperor and Empress and the rich noblemen of Japan kept each a troupe of "Noh" dancers and musicians for the purpose of maintaining this ancient national drama, and for such special purposes as marriages, festivals or other equally important occasions for the entertainment of guests.

During Elizabeth's reign (1559-1603), the "Masque" had greatly improved, and James I, the King of England, (1566-1625—the Masque's Golden Age—)was extremely fond of the "Masque" performance.

There were many "Masque" writers during and after the reign of James I, some of them very prominent :—William Shakespeare (1564-1616, actor, playwright and poet), Francis Bacon (1561-1626, lawyer, philosopher and essayist), Ben Jonson (1573-1637, dramatist and poet), John Fletcher, Colleague of Beaumont (1579-1625, dramatic writer and poet), and John Milton (1608-1674, dramatist and poet).

We can trace the shadow of the English "Masque" in "The Tempest" (1603?), "The Midsummer Night's Dream" (1594?), and "The Winter's Tale" (1611?) by William Shakespeare; "The Masque of Flowers" by Francis Bacon; "Comus" (1634) by John Milton. The "Comus" was presented by John Milton to Lord Brackley at Ludlow Castle on Michaelmas Night (September 29th), 1634, and it is said that the author was then twenty-six years of age, and that it is one of the finest of the "Masque" works. My opinion is that the "Comus" is an English "Noh" drama, because it resembles so closely the dream and fairy-play, farce, dancing and singing in the "Noh" dance.

Comus is the god of revelry, represented as a drunken winged youth bearing a torch. The "Comus" is a good work from which to study the "Masque." Of Ben Jonson's works there now remain about 22 pieces out of a hundred, and all of them are *chef-d'oeuvres*. "The Masque of Flowers" was presented by Francis Bacon to the Duke of Somerset on the occasion of the Duke's marriage. Felix E. Schelling said about the "Masque" of Ben Jonson in his "Introduction to the Complete Plays of Ben Jonson" as follows :—"With the accession of King James, Jonson began his long and successful career as a writer of masques. He wrote more masques than all his competitors together, and they are of an extraordinary variety and poetic excellence. Jonson did not invent the masque; for such premeditated devices to set and frame, so to speak, a court ball had been known and practised in varying degrees of elaboration long before his time. But Jonson gave dramatic value to the masque, especially in his invention of the anti-masque, a comedy or farcical element of relief, entrusted to professional players or dancers. He enhanced, as well, the beauty and dignity of those portions of the masque in which the nobility took their parts to create, by their gorgeous costumes and artistic grouping and evolutions, a sumptuous show. On the mechanical and scenic side Jonson had an inventive and ingenious partner in Inigo Jones, the royal architect, who

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more than any one man raised the standard of stage representation in the England of his day. Jonson continued active in the service of the court in the writing of masques aud other entertainments far into the reign of King Charles; but, towards the end, a quarrel with Jones embittered his life, and the two testy old men appear to have become not only a constant irritation to each other, but intolerable bores at court. In "Hymenaei," "The Masque of Queens," "Love Freed from Ignorance," "Lovers made Men," "Pleasure Reconciled to Virtue," and in many more will be found Jonson's aptitude, his taste, his poetry and inventiveness in these by-forms of the drama; while in "The Masque of Christmas," and "The Gipsies Metamorphosed" especially, is discoverable that power of broad comedy which, at court as well as in the city, was not the least element of Jonson's contemporary popularity.

The Construction of the "Noh" drama is built up of mythology, ancient history, and religious legend, much the same as the "Masque" is made up of Greek and Roman mythologies and moral allegories, and the *dramatis personae* of the "Noh" dance are metaphysical persons as in that of the "Masque." The rendering of the poems and songs in the "Noh" drama is given to some extent as a Shakespeare reading intoned, if such a thing could be possible. The "Noh" dance in some instances has been performed by Japanese noblemen on the "Noh" stage, upon such occasions as the marriage of a member of the Royal Family or some other very important event.

If foreigners can understand the "Noh" music and dancing from the English translations, which give the very essence, their interest may be stimulated by finding in them a counterpart of the Elizabethan "Masque." East and West become united by the common features of the "Noh" and the "Masque." There is also a certain strong likeness to the Greek dances.

Mt. FUJI

Passing onward over many a mountain's brow,
The clouds o'erhang the plains at Fuji's base.

—Kageki Kagawa

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ENGLAND AND AMERICA SHOULD INITIATE THE NAVAL HOLIDAY

MARQUIS SHIGENOBU OKUMA, IN *THE TAIKWAN*

[The cry for a reduction of armaments is beginning to penetrate even Japan. On Jan. 21, 1921, an editorial in the Tokyo *Jiji*, a first-class daily, urged the need of a reduction in both army and navy. Furthermore, Mr. Yukio Ozaki, a leading member of the Kenseikai, proposes to bruit this policy abroad all over Japan and has already made an eloquent speech in Parliament on the subject. He is even willing to be cast out of his party for the sake of furthering this propaganda. The following condensed report is from the *Taikwan*, a Japanese periodical, and gives the views of Marquis Okuma, one of the elder statesmen. The Marquis is not prepared to favor unconditional disarmament so heartily as the other advocates seem to do, but bases his hope that Japan will adopt this policy upon the supposition that England and America will lead the way as the two nations most vitally concerned.—THE EDITOR.]

LET me begin by asking to whom we should naturally look for peace proposals. Is it not to the strong rather than to the weak? Is not the doctrine of "the survival of the fittest" taught us by nature as well as by history—though to be sure there are some notable exceptions in history, even in primeval times. But in the few thousands of years since civilization has existed what dizzy changes we note in the rise and fall of dynasties! In all these cases was not the conqueror first weak and later did he not become stronger and finally did he not surpass his rival in strength? How many a prosperous city has now become a bramble-grown waste? How many an old castle has now vanished, its site overgrown with rice and sorghum?

Look at the Roman Empire! From an insignificant Latin tribe on the banks of the Tiber was created the powerful nation which at one time dominated the world, while the Teutonic hordes which overran Rome were at first only a weak tribe dwelling along the Danube. Threatened by the Huns, they were driven west, became a menace to Rome itself, and finally overpowered the Capital. True, these Teutonic raiders were not at first able to replace Rome as a world power but later after six or seven hundred years they were strong enough to do this.

Next take China. That nation, hoary with age and rich in culture and civilization, is remarkable for the succession of dynasties which has marked her course. First the feudal system prevailed and the

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common people were dominated by the stronger and more ambitious feudal chiefs. Even Emperor Shin Huang of the Chin dynasty though he was able to unite warring factions and unify long-dismembered states, having no equal to dispute with him the palm, yet left no posterity able to carry on his work but was succeeded by Lung, head of a mere wayside house. A noted saying shows how changed conditions had become. This is: "All honors are open to talent nowadays, without distinctions of class or race." What a change from the belief in the "divine right of kings"! Again, we recall that Emperor Luang became Emperor Kao of the Han dynasty but this dynasty did not long survive. Then followed three kingdoms and many dynasties—Tung, Sung, Yuang, Ming, Ching.

European changes do not, of course, appear so numerous as the foregoing, but to some extent the parallel holds good. Revolutions have frequently occurred, the weak overpowering the strong, and we never find any permanently strong rulers or permanently oppressed peoples, so we may formulate this axiom, viz., that a policy which is to be pursued for the benefit of the weak must also be adapted to serve the needs of the strong.

Nowadays the rapid advance of communication and transportation facilities has made the world seem smaller, just as the inaccessible regions in Japan are now brought nearer by the aid of science. We can circumnavigate the globe in a month and learn the news of the world from the printed page in a moment. Only spiritual progress is slow, especially advance in international morality. The desire for universal peace was stimulated by the experiences of the recent great war, yet we doubt whether disarmament can become general and we can welcome the ideal heaven and earth of an era of peace.

In this connection the resolution by Senator Borah of the United States to reduce armaments seems like a gleam of hope. Recently an international press correspondent called on me and asked my opinion of the proposal. I replied in brief that England and America should take the lead and that then no doubt Japan would consider a similar step.

After the Russo-Japan war a party of Americans visited Japan, and a banquet was given in their honor at the Imperial Hotel. The guest of chief distinction was Vice-President Fairbanks (of Roosevelt's time); Congressmen were with him, also the American Ambassador, secretary, and military and naval attachés. I remember especially young George Jr., son of Henry George, the noted single-tax advocate. There was a slight anti-Japanese movement noted at the time in America but in the general discussion the view seemed to prevail that no serious harm would result and that the trouble would soon be ended. But Mr. George spoke very frankly, saying, "Diplomatic language is of no avail. If America is sincere in her desire for peace, she ought to prove it by sinking her warships—not only the Atlantic but the Pacific fleet as well. If she would sincerely propose peace to the world, it would surely be effective." I just remember his speech now with interest, and while we cannot agree with such academic utterances, which are too extreme, as no power can abolish armaments at once, yet his suggestion that America should begin by sinking her warships—that was pure gold.

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Before the war there were eight great Powers, three of them naval Powers, England, Germany, and America. Germany, Austria and Russia are now in a desperate or at least struggling position and the two great naval nations are England and America. Now what is the Borah proposal? It is not very definite, but if it contemplates a reduction of one-third or one-half, Japan and Italy, being in financial straits, will gladly follow in their steps. Hence I repeat, if the world sincerely desires peace let the strongest nations make the first move. The weaker nation cannot initiate the movement, as to do so would be tantamount to unconditional surrender.

To be sure the weaker nation can use its armaments only as a threat but being so weak it cannot disregard armaments altogether. The nation which has greater defences cannot demand that the weaker nation disarm first. If the strong have no aggressive designs, they do not need so powerful a fleet for defence merely. That Japan and Italy have no aggressive designs is proved by the weakness of their respective fleets. To be sure, Japan's 8-8 program may sound big, but compared with England and America, it is not even one-half as large. Hence Japan has only the minimum, and cannot begin to reduce. By all means let England and America begin. That will be the one short method of securing world peace, and Japan will delightedly welcome such an arrangement.

No one can deny the fact that the world is spending immense sums on armaments and is feeling severe financial embarrassment on account of this enormous expenditure. At a time when the nations are suffering serious financial depression after a war extending through nearly five consecutive years, and when provision for the national defence can hardly be made even with the utmost effort, how does Japan feel about this matter? We are indeed not strong either financially or economically, yet we cannot neglect our national defences even for a day, since we are as dependent upon these for existence as a bird upon beak and spurs or an animal upon teeth and claws. Hence the minimum of defence must be maintained even in the face of financial difficulties, to protect ourselves from stronger nations. Now while our army and navy are far enough from equalling those of the strongest Powers, yet even so the burden of armament expenditure is not by any means light. Hence if the great Powers conld mutually agree to reduce their armies and navies it would indeed be a blessed thing for Japan as well as for this war-weary world. Merely from the financial relief alone, Japan would sing for joy. And in closing I would repeat once more that as the usual order of procedure is for aggression to come from the stronger upon the weaker we are looking for America and England to set our hearts at ease by taking the initiative in disarmament and giving a good example to the world in this regard. As the first gleam of light I look to see England and America negotiate this question successfully, after which I trust France, Japan and Italy will follow suit. Thus we shall embody the ideal in an accomplished fact. As the reduction of armaments by the five great Powers is so fundamentally important, from the bottom of our hearts we hope for success to follow Senator Borah's proposal.

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PRESENT CONDITIONS IN SIBERIA

By SHOMU NOBORU

II

(From the *Taiyo*)

5. Theatres and cinematograph shows were flourishing wherever I went. In large towns like Vladivostok, Habarovsk, and Harbin there were several such amusement places well supported. Russians are noted for utilizing the public parks, and usually theatres and places of amusement are found in them; these are now being used for political propaganda, under the management of the Co-operative Association. These performances I studied quite carefully. In Vladivostok I was taken to see a little three-act play entitled "A Street Girl." In this plot the manager of a factory makes love to an employee named Eva. She is already engaged to a young man who with her stubborn old father is working in the same factory. As the girl refuses the manager's attentions, he decoys her into his study and forces her to obey his will. Her father, lover and some other employees try to get the girl released, but the manager fights them off, brutally kicking them about. Coming to her senses, Eva takes the part of her lover against the manager. This scores a triumph for the factory hands. These workingmen are getting good wages nowadays and gaining power, so naturally the theatres cater to them more than before. As they are managed by the Co-operative Association the playhouses charge reasonable prices for admission and constantly present political and propagandizing plays. The night I attended, in spite of rain, the house was full. The audience was mostly from the working class, but I noticed a few well-dressed men and women in attendance here and there. How wonderful that in such a pitiful, half-starved condition, the Russians can still retain their interest in music and art. I could not but feel admiration for their fortitude.

In Habarovsk I saw a popular five-act tragedy in which the noted English actress, Keene, is the chief figure. Among the propaganda plays was one with an anti-Japanese motive. The idea was to show up the ambition of Japan. Semionov and the Provisional Government were represented as husband and wife, with the Japanese military acting as mediator in their quarrels, but in reality always working first and foremost for Japan. Discovering this, the two knock off the mediator's hat, treat him disrespectfully and send him off, then shake hands and become reconciled. The plot was a perfectly obvious and foolish attempt to disparage the work of the Japanese military in Siberia, but as the audience was not a

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very intelligent one, the play was heartily applauded. As such plays are given in park theatres and the entrance fee to the park admits one to the play, these places are always crowded. Between the acts the audience stroll about, men and women walking arm-in-arm. This struck me as a foolish performance, but it seemed to be one of the universal pleasures in Russia.

In addition to the aforesaid, anti-Bolshevik theatres, too, are common and well patronized. Their plays are not all for propaganda purposes. Gorky's "Abyss" and Tchekoff's "Andraeff," may be seen as well as plays of Tolstoi. As well-known artists from Moscow are often secured upon coming to Siberia as refugees, the performances attract good audiences.

6. As to music, for a long time I could not enjoy a first-class concert, but at last in Harbin, I had this opportunity. Harbin is rather anti-Bolshevik, and even now one finds a pre-Revolution, imperialistic atmosphere there. There are fine actors and musicians to be heard all the time, with symphony concerts several times a week. I heard a famous 'cellist, Vlissulein, who was highly applauded by a most appreciative audience. Such rare opportunities are one of the few blessings resulting from the Revolution, and strange as it may seem, the people readily give thanks for the hard fate which brings these noted artists to Siberia. The Russians are a happy-go-lucky people and don't mind apparent inconsistencies.

Those who accompanied me to this concert in Harbin were Japanese officials and business men who had long lived in Petrograd and Moscow and were highly appreciative of Russian art and music. To go with these representative Japanese to hear such superior music was a pleasure I can never forget.

7. Besides these better-class places of amusement, there are in connection with restaurants many show-places where "decadent" plays and immoral dancing attract the idle crowds at night. Actresses with youth and pretty faces perform their indecent antics to attract gay Lotharios and rich men's sons. The dance is advertised by a lighted lantern at about 11 o'clock, and from 12-4 a.m. the revelry continues. This so-called "nude dance" has recently been stopped by the officials. The actresses wear thin silk gauze tights or airy dancing costumes, and are called "bats"—perhaps because they become active only at night, slinking away when day begins to dawn. The Shantan restaurant where these revels occur gives one of the saddest opportunities to reflect upon the degradation to which present-day Russia has come.

8. In Eastern Siberia scarcely any literary, artistic or cultural societies are to be found but in Vladivostok there are two: One has for its object the cultivation of the non-propertied classes and the other is a society of Futurists. Both are supported by the proletariat, but as they are short of funds at present, are not very active. In order to study their work I went with Mr. Izumi of the *Daily* to visit some of the haunts of these propagandists. We found Mr. Gouchal president of the Rusta Correspondence Company, in a building about a block from the seashore near Swetlanskaya street, a roughly built office containing about four or five rooms, in which five or six clerks and seven or eight women typists were at work. The society is the foreign propaganda medium of the Provisional Government. A Korean named Kin was engaged in translating from Japanese newspapers. I was

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told he is a graduate of the Tokyo Law College (Nippon Daigaku). Passing through the outer offices we came to the private room of Mr. Gouchal who was expecting us. Mr. G. is also a Futurist poet. He was a young, active, pleasant-looking fellow, and met us cordially. He had been engaged on the *Kavkas Daily* after graduating from the University, but had now come to Vladivostok and had also visited Japan. We discussed the mission and future of Vladivostok Futurists and also the present conditions there. He told me there were a dozen or more active members. Of these he named Treachakoff, vice-minister Vladivostok Provisional Government, Brulyuk Barimov, the "father of Russian Futurists," who has recently held an exhibition in Tokyo, poets Venieclikt and Mart, etc., mostly from Moscow. A Hungarian artist, Mr. Inrei, who has just been holding an exhibition at Matsusakaya's, Tokyo, a drygoods store near Uyeno Park, was once a member of this group. Mr. Gouchal presented me with a symbolical decorative example of Mr. Inrei's art which was hanging on the wall beside his own productions. He also invited me to their weekly social evening, but I declined regretfully as I had a previous engagement and was obliged to leave town next day. They are very eager to exchange ideas among thinking people in Japan. Their monthly publication called "The Creation" is quite a bulky magazine. Working for the laboring class, these Futurists have already provided a club and a popular library for them, and are striving to become their intellectual leaders. They are also co-operating with the Co-operative League in establishing a national college, night schools, and other measures for the widespread culturing of the masses. As already noted, these Futurists are hampered by money shortage and cannot exert much influence upon politics or society but they are very ambitious and expect to accomplish great things in the future.

THE SNOW-CLAD PINES

Unabara wa, Midori ni harete, Hama-matsu no,
Kozue sayaka ni, Fureru shira-yuki.

The blue sky above, the blue sea below,
And oh! the brightness of the spotless snow
Upon the branches of the dark pine-trees
That stand along the beaches in a row!

By Emperor Meiji

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STRANGE CHANCES

Translated by T. Wakameda from the Japanese of BAKIN

CHAPTER III.

Akebono Meets with Villains.

THOUGH Ishizuka Toroku had divorced his wife along with Toiko so suddenly, none of the neighbours knew it, for he never told the facts to anybody. It was some time before they came to know it; then they were astonished and consulted with one another. Thinking it necessary, first of all, to find the woman and bring her back, they at once went out in parties in search of her. But it was too late: no clue could be obtained.

Akebono, who had unexpectedly been turned out of doors, was at a loss where to betake herself. At last she resolved to see her brother, who might perhaps help her in some way or other. But she knew little of the world and was not accustomed to travel. And she had a little girl, too young to give any advice or to consult with. Both mother and child, the day after they left Ano, went as far as Kuwana. To go from there to Owari, one must cross over seven *ri* of the sea—the most troublesome route of all the Tokaido. A number of travellers had been waiting for the ferry-boat. At this sight Akebono was set ill at ease. She thought, Which was better, to go by water or by land? Unable to determine which, she entered a resting-booth, where there were two travellers. One was an elderly woman of about fifty, and the other a lad of about twenty. The woman seemed to be the lad's aunt, for he occasionally called her so. Judging from their garb, they both seemed to belong to the lower classes of society.

After gazing at Akebono for a while, the elderly woman with a laugh said, "Where are you going with this lovely child, ma'am? Why are you not accompanied by a servant? A stranger without a guide must pay an extra fare on this ferry; but if you cross over with us, we shall be pleased to see to the matter." The proverb says, "One will meet with true kindness in travelling," but Akebono was too cautious to believe it, and said, dropping a curtsey, "I have a travelling companion besides my little child; he is coming later."

The young man, on hearing her say so, said with a grave look, "I am sorry for you. To-morrow it may blow a gale. If you miss the ferry-boat this time, I am afraid you will be obliged to stay here for a few days at least. Where did you come from? and where are you going, ma'am? You had better cross over this sea and wait for your compainon at Atsuta."

At these words though Akebono did not like to make a fellow-traveller of this lad,

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yet as there was an elderly woman besides she thought it more convenient to travel with them. "I am going from Ano to the other side of this ferry," said Akebono, "where I have some acquaintances. There I shall wait for my companion, but I am a stranger to this ferry. Will you kindly afford facilities to me?"

"Certainly I will," said the elderly woman; "it is quite easy. All the matter is safe in my hands."

Just at this time the ship was announced to sail. All the other travellers hastened to get aboard it. Akebono and Toiko hurried out of the resting-booth, and got into the boat with the elderly woman and the lad. The elderly woman kindly spoke to Akebono and her child, to the latter of whom she gave some of the cake she had with her. A child will always be glad when it is given something to eat. Toiko soon grew intimate with these two persons. All day long Akebono was able to rest easy on account of this.

In the meantime the ship sailed on and in the evening arrived at Atsuta. Guided by the elderly woman, Akebono with her dear child, after passing one or two villages, came to Oke-hazama, where they all put up at an inn. That night the elderly woman said to Akebono, "You said you had a travelling companion. But it seems to me you have spoken a lie: you must be travelling with your child alone for some reason. It is not safe for a young woman to travel alone a long way. Luckily for you, we are going the same way. Tell us the truth, and we shall be pleased to see you home."

Akebono now thought it better to tell the truth. So she said she had lately parted with her husband and was going down to Kambara, Echigo, with her little girl; and that as she had been brought up in Kyoto she did not know the way to Echigo.

"Dear me!" said the old woman rather loudly. "Why did you not say so before? I, too, am a native of Echigo. My husband is long dead, and my only son is already turned thirty. He has a few children, who are all older than your child. This is my nephew, ma'am. We are on our way back from the Ise Shrine; I am glad we have met with a fellow provincial. Let us see you home safe and sound."

"We are very glad to meet with you, ma'am," the young man chimed in. "Are you going to Niigata or Shioya?"

Having heard these words, Akebono became less disspirited; and the elderly woman was kinder to her than before. Early the next morning they got up and continued their journey. Toiko became more intimate with both the elderly woman and the lad. At this sight Akebono felt more composed. On the third day they came to the Tenryu-river; it was near sunset. The lad said to his aunt, "I am told that after sunset no ferry-boat plies here. I'll go down to the riverside first and ask some one, aunt."

So saying, the lad went running towards the river. The three others slowly followed him. The young man soon beckoned to them; so they hastened to him. There were two boats along the shore. When they were all on the point of getting into one of the boats, one of the ferrymen said, "The water is now flowing so rapidly: if all four get aboard one boat, I cannot steer it freely. So I beg two of you to get into this boat, and the rest to get into the other."

"Then I shall get into this boat with

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my child," said Akebono, who tried to help her little girl into the boat. But the child insisted on going aboard with the elderly woman. Thereupon, to avoid compelling Toiko to part from her, the elderly woman said, "I say, I will go on board with Toiko, so you go aboard with my nephew, ma'am."

With these words the elderly woman went on board the other boat, and Akebono was obliged to go with the young man. The two boats started at the same time. While the boat carrying Akebono and the young man was being ferried to the other side of the river, the other boat was carried down the river and hidden among the reeds. At this sight Akebono was greatly astonished and shrieked as if she were going mad. Her boat soon arrived ashore, when the lad saw the other boat was out of sight. Alarmed, he asked the ferry man what had become of the other boat.

"Don't be surprised, sir," said the ferryman calmly. "When the water is swift, a boat is often carried down here. But that boat has gone among the reeds, where the water flows slowly. All on board are safe, I'm sure. Wait ashore, and it will soon come."

The two passengers got out of the ship. It was quite dark by this time. The boat sailed back at once. Then the young man said to his female companion, "Wait here, ma'am; I am going a little way down the river in search of that lost boat." Soon after he had gone, two rough-looking men appeared and stood before the frightened woman. "Let us take this wench to Nogami or Ikeda," said one of the villains, "and sell her there. Then we can have a happy New Year."

The two men at once caught hold of poor Akebono and carried her off by force. They had not run a long way when they in their hurry struck against a traveller. The weeping woman fell down senseless on the ground. The traveller staggered; but at once bracing his legs, he cried, "Who the devil are you?" But making no answer, the two knaves were going to carry away Akebono. Seeing this, the stranger struck one of them with his fist. The two men flew into a passion and sprung upon him. But the traveller was too strong for them: he kicked down one of them and threw down the other with his hands. The two men fled away.

Akebono, who had by this time come to her senses, said with a bow, "I don't know who you are, but thank you heartily for saving me. You are my talisman."

The traveller said with a smile, "I know nothing of fencing; but while in the country, I took to wrestling. I am glad it has been of good service now. It seems to me you are a stranger to this neighbourhood. Are you alone?" So saying, he looked Akebono full in the face. "How strange!" ejaculated he. "Are you not my sister, Akebono, who jumped into the Kamo-river?"

At these words Akebono gazed into his face with astonishment. "Yes, and you are my elder brother, Jubei Sama," said the woman delightedly. "Who would expect we should meet with each other in such a place!"

And Akebono told him how she was rescued by Toroku, how she married and gave birth to two children, how she was divorced, and what not. At this Jubei said he was glad to see his sister, whom he had thought dead. According to his tale when he heard his sister had drowned

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herself with her lover, he was ill and could not go up to Kyoto; and his illness had continued about a year. On this account he was reduced to penury and obliged to dispose of his small property. No medical man can cure poverty. For the purpose of earning a livelihood, Jubei went to Toshima, Musashi, early in the following year, and there became clerk to a dealer in silk. As he turned out honest and diligent, his master put trust in him and entrusted him with all important matters.

"Strange to tell," said Jubei to his sister, "My master, Mr. Totosaku, had an elder brother of the name of Ippachi. Mr. Ippachi was formerly the head of the shop. I am told he threw himself with a harlot into the Kamo-river seven years ago. His son, Tsunagoro, is now only seven years old, and looked after by him. This year is the seventh anniversary of Mr. Ippachi. Told by my master to go up to Kyoto and say a mass for his spirit, I set out for Kyoto in the end of the Eighth Moon and stayed there all the Ninth Moon. During this period I performed Buddhist services for Mr. Ippachi and yourself, and erected a tomb-stone. Then I left Kyoto for Mount Koya, and have come by way of Yamato and Ise. Well, you have just spoken of a lad and an elderly woman. They must be knaves, too, for no one going from Ise to Echigo passes here. Let us go direct to the village headman and ask him to arrest them."

Both brother and sister repaired to the house of the village headman, which was on the bank of the river. The headman, who had heard Jubei's appeal, at once sent a number of men to catch the villains. Those who tried to force Akebono away were soon found and caught, but the lad and woman fled with the little girl. Jubei consoled his sister, saying, "We often lose what we have got; those who have parted with each other may meet again, just as you and I do. You may meet with your child if a chance offers itself. I have a house of my own; so let us go and live there." That night they both put up at an inn in the village. The next morning they left for Musashi. How strange it was that Akebono was going to the house of Ippachi's brother!—Ippachi, with whom she had once resolved to die.

The morning sun doth shine,
The evening sun doth shine,
Ne'er doth the sun decline
Within the Realm Divine.

—Y. Horikawa

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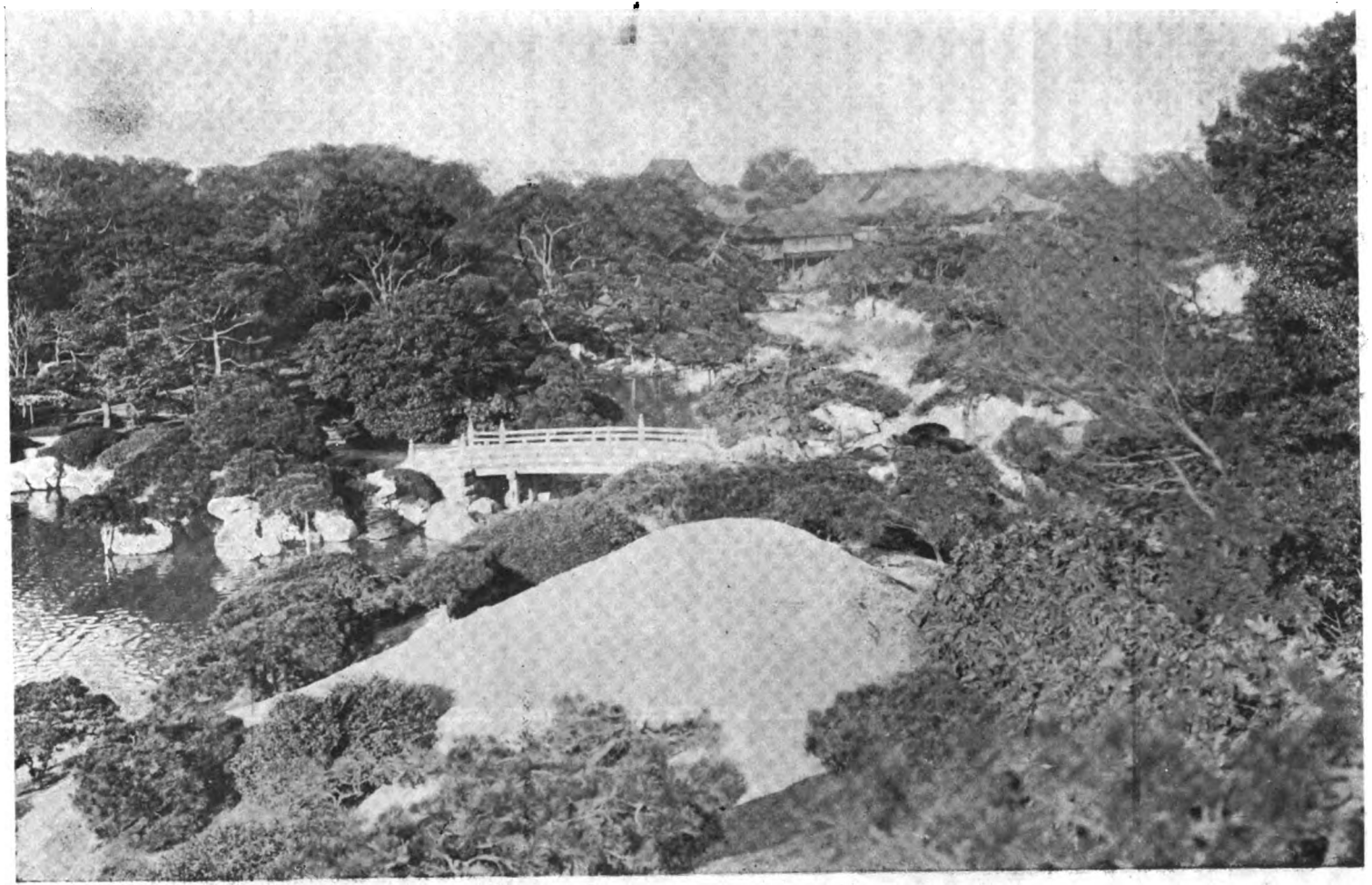

The Private Grounds of Baron Iwasaki, Tokyo

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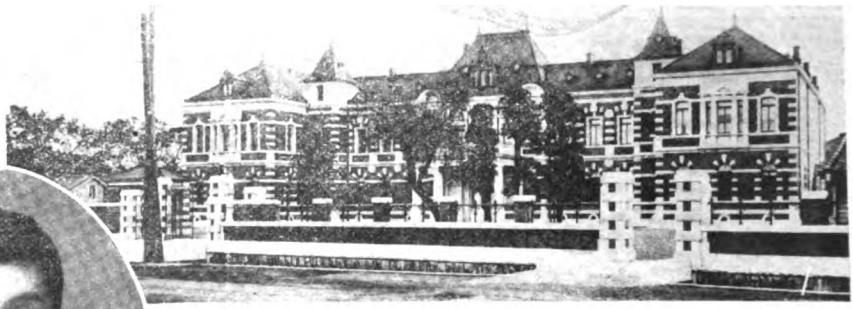

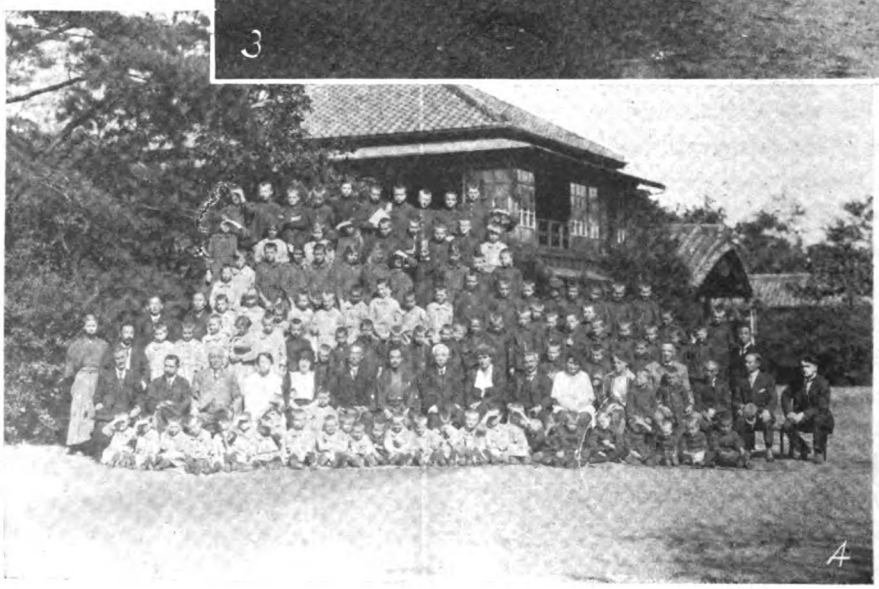

1. Japan Red Cross Society. 2. Dr. K. Kuwata. 3. Polish Orphans playing in the Garden of Fukuden-kwai.
4. Polish Orphans and President of Japan Red Cross Society and Other Members.

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THE RED CROSS SOCIETY OF JAPAN

RECENT EVENTS

Assistance Rendered to Polish Orphans

IN June, 1920, Mrs. Anna Bilkewitch, president of the Relief Society for Polish Refugee Children, made application to the Department of Foreign Affairs for the temporary relief of about three hundred children—the orphans of Polish soldiers killed in war and of refugees in Siberia. Though the project to transport them to America after two months had been planned, the relief funds of the aforesaid Society were deficient and it was necessary to abolish even the receiving station there.

After the Department of Foreign Affairs had made negotiations with our Red Cross Society for a measure of the relief, said society, having obtained the approval of the Minister of the Navy and of the Minister of the Army on July of the 9th year of Taisho (1920), secured permission to use a part of the Fukuden Kai Building at Shibuya as accommodation for them.

Enumeration and Expense Account

1.—No. orphans received: July-October, 1920, first party 56; second party 112; third party 73; total 241.

In addition 133 more children are expected soon.

2.—No. orphans embarked from Yokohama to America: first party 56; second party 55; third party 125 total 236.

Hence from September to December, 1920, 236 orphans were transported to America in three parties.

3.—Donations from H.I.M. the Empress: Our beneficent Empress feeling profound compassion for their forlorn condition, sent her lord steward repeatedly to visit the Orphans and inquire as to their needs, sending also funds for refreshments each time.

4.—Monies and articles contributed: The entire amount contributed by sympathizing friends and placed in the hands of the President of the Relief Society from July 1920 when the first party was received, to January 31, 1921, was as follows:

(*a*) Cash ¥7,613,85½.

(*b*) Parcels 371 (itemized 9,662 articles) estimated as worth ¥5,135,78.

5.—Recreation for Orphans: The Young Men's Association provided recreation for the children several times—*e.g.* they were taken to the Tokyo Imperial Museum and Zoölogical Garden, etc.

And also the mother of Prince Mori cordially invited the orphans to her mansion and held a garden party for their enjoyment each time a party arrived in Tokyo.

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Besides, those who were specially interested gave them opportunities to see motion pictures, jugglery, to okagura performance, top-spinning, etc.

On November 11, 1920, the members of our Red Cross Society of Japan escorted fifty-one children who could stand a long journey, to Nikko to observe the Nikko Shrine.

6.—The expenditure of Our Red Cross Society for the equipment of dormitory and board of children concerning the association of Polish orphans since the first time to the present is estimated at ¥22,500.00.

President,

The Red Cross Society of Japan,
Tokyo.

HON. MR. PRESIDENT :—

The Headquarters of the Polish Red Cross Society have the honor to express to you, Hon. Mr. President, the most sincere appreciation of the relief rendered the Polish orphan children who arrived from Siberia and were accommodated in Tokyo.

This noble benevolent deed of yours has saved the lives of our poor children, the innocent sufferers from the recent great war which disturbed the whole world. That the Red Cross Society of Japan contributed this relief to our fellow men and that this relief was very extensive is well known among our Polish people, for which every Polish heart is profoundly grateful.

We hope, dear sir, that the relations between our Societies may become ever closer and with repeated thanks and assurances of esteem,

We remain,

J. S. HALER,
President.
Y. J. ANUMOS,
Secretary.
Polish Red Cross Society.

THE INTERNATIONAL CONVENTION OF RED CROSS SOCIETIES

The Red Cross Society of Japan decided to commission Kumazo Kuwada, LL.D., one of the directors of said Society, to attend the International Convention of the World's Red Cross Societies to be held at Geneva, Switzerland, for twelve days from March 20th and also to attend the Conference of Directors of the League of the Red Cross Society to be held for two days (March 28-29) in the same city. He left Yokohama on the steamer *Katori Maru* on January 17, 1921.

Our Government also appointed Lieut.-Col. Umezu, who is residing in Switzerland, and Dr. Takasugi, the first assistant-surgeon of the Navy, and also Dr. Nawa, surgeon-colonel who is staying in France, as commissioners to attend the International Convention of the Red Cross Societies.

Said three officials were especially requested to consider the various affairs of our Society at the same time.

THE HUNGARIAN CAPTIVES

At present, the Hungarian Captives interned at Nikolsk, Siberia, number 840. Of these, 70 are women and 24 children. Moreover there are nearly 1,000 captives scattered along the route toward Nikolsk. Though it was intended to concentrate them at Nikolsk and thence to send them to their homeland, yet, so far there was no provision for the winter and they were then in unusually straitened circumstances. The Chief Commissioner of the Hungarian Red Cross Society appealed to the Red Cross Society of Japan in respect of their straitened circumstances, and requested the loan of enough money to pay for 500 overcoats. Our Society extended its sympathy to them, and consented to lend them ¥15,000 to purchase 500 overcoats.

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THE YEAR OF THE COCK

By Shoha Tanabe

[The ascension of the Emperor Jimmu, 2581 years ago, occurred in the corresponding year to this, Kanoto, one of the ten calendar signs, and Tori, one of the twelve zodiacal signs.]

Silvery white snow on Mt. Fuji,
Shimmering under a sapphire sky;
Long waves gleaming and sparkling in the morning sun;
Everywhere in the whole universe
Humankind hopefully looking
For a new and happier day—
We in this Eastern Empire
Joyfully welcome the recurrence
Of the very sign under which Jimmu Tenno
Founded our Beloved State.

Kamakura, January, 1921

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THREE SAINTS OF OLD JAPAN

By F. HADLAND DAVIS

(Author of "Japan: From the Age of the Gods to the Fall of Tsingtau," "Myths and Legends of Japan," etc.)

I. Kobo Daishi

KUKAI, popularly known by his posthumous title, Kobo Daishi ("Glory to the Great Teacher"), is generally regarded as the most famous of Japanese Buddhist saints. As a rule saints are not versatile, for their spiritual enthusiasm is generally all-absorbing. It is said that Leonardo da Vinci was called away while painting "The Last Supper" in order that a distinguished lady might have a hot bath, the water supply being defective. He was a plumber as well as a painter, one well versed in alchemy and medicine, a mathematician and an inventor, almost everything except a saint. Kobo Daishi was equally versatile. He was renowned as a distinguished preacher, painter, sculptor, calligraphist, inventor of the *Hiragana* syllabary, a form of running script, and notable traveller, while we learn in the *Namudaishi*, a poem on the life of Kobo Daishi, that "it was he who demonstrated to the world the use of coal."

Kobo Daishi seems to have plumbed the depths and scaled the heights of occultism without coming anywhere near St. Francis of Assisi in simple holiness of life. Judging from the almost inexhaustible store of miraculous stories associated with this Japanese divine, Kobo Daishi performed a sufficient number of miracles to embellish the lives of at least half a dozen Oriental saints. Professor B. H. Chamberlain writes: "Had his life lasted six hundred years instead of sixty, he could hardly have graven all the images, scaled all the mountain peaks, confounded all the sceptics, wrought all the miracles, and performed all the other feats with which he is popularly credited." But even if we make ample allowance for popular credulity, for an age that extolled the worker of wonders, Kobo Daishi still stands out as a profoundly interesting figure, one almost as brilliant, almost as eminent as Shotoku Taishi* himself.

Kobo Daishi was born in A.D. 774 at Byobu-ga-ura, near the modern temple of Kompira in Shikoku. His conception was miraculous, for at his birth a bright light shone, and he came into the world with his hands folded as if in prayer, incidents which are also recorded of other Japanese saints. When five years old he displayed none of those healthy traits associated with boyhood. He did not fly a kite, or with a shout race after a burnished dragon-fly, or pretend that he was a famous Japanese hero, a Benkei or

* The life and teaching of Shotoku Taishi will be described in the second article of this series.

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a Yoshitsune. He was subject to no impulses of this kind. He was born old and wise and saintly. Indeed, when only five years old, it is claimed that he lifted the veil which separates this world from the celestial regions. We are told that he sat upon lotuses and conversed with Buddhas. Even at that early age Kobo Daishi was sorely affected by the sorrow and pain of humanity. Indeed, the misery of the masses, their poverty and degradation, touched him so acutely that while on Mount Shashin he sought to sacrifice his own life by way of propitiation. He would certainly have done so had not a number of angels revealed to him that in his life rather than in his death lay the salvation of the souls of others. These heavenly beings consoled him in that dark hour. They told him of the important mission he was destined to fulfil. While still a child he made a clay pagoda. As soon as his little hands had finished moulding the soft, moist substance, he was surrounded by the Four Heavenly Kings (originally Hindu deities). The miracle was seen by the Imperial Messenger, who, utterly amazed, described young Kobo Daishi as "a divine prodigy." We read in the *Namudaishi* that while at Muroto, in the province of Tosa, a bright star fell from Heaven and entered his mouth. A few hours later he was accosted by a dragon, "but he spat upon it, and with his saliva killed it."

In the seventh century Myong, King of Pekche, one of the Korean kingdoms, sent to Japan a golden image of the Buddha, together with volumes of *Sutras* and men who were able to expound their wisdom. The King of Pekche wrote to the Emperor of Japan: "This doctrine is amongst all doctrines the most excellent. But it is hard to explain and hard to comprehend. . . . Imagine a man in possession of treasures to his heart's content, so that he might satisfy all his wishes in proportion as he used them. Thus it is with the treasure of this wonderful doctrine. Every prayer is fulfilled and naught is wanting." Kobo Daishi would have fervently endorsed these words, for he himself said: "Many are the ways, but Buddhism is the best of all."

In his nineteenth year Kobo Daishi became a Buddhist priest. He was particularly interested in the Shingon doctrine with which his name is now closely associated. According to the late Arthur Lloyd, in his "Creed of all Japan," Shingon "contains doctrines very similar to those of the Gnostics of Alexandria." It was certainly far from being pure Buddhism as expounded by that religious zealot, Nichiren.* Shingon was dualistic, for it represented the World of Light, or the Diamond World (*Kongo Kai*), and the World of Darkness. The one was fixed, eternal, the abode of permanent ideas, the other was the place of birth and death. In the World of Light the Egyptians placed the unknown I AM, whose Name was never uttered by the priests of Pharaoh. The Gnostics called Him *Pater Innatus*, while the followers of Shingon called Him *Roshana*, the Buddha of Light. "From that central and eternal Deity emanate, or proceed, four Beings—Æons in Gnosticism, Buddhas in the Shingon—who surround the central God on the Four Quarters. The Gnostics termed them Logos, Phronesis, Sophia, Dynamis. The Shingon personifies them as Ashuku, Hosho, Amida, Fujkujoju." But the Shingon sect is not exclusively

* The subject of the third article in this series.

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devoted to the study of metaphysical problems, it is also associated with magic spells and incantations, and from what we know of Kobo Daishi it was the occult in religion that particularly appealed to him. He was undoubtedly a religious reformer, and it is claimed by more than one authority that he was instrumental in uniting Buddhism with Shinto on the assumption that the Shinto *Kami* are *Avatars* of the Buddha.

All things were not miraculously revealed to Kobo Daishi. A certain abstruse *sutra* connected with the Shingon doctrine had long puzzled him, and it was not until he went to China and sat at the feet of the famous abbot Hui-kwo (Japanese Kei-kwa) that he was able to acquire the knowledge he so earnestly desired.

Even in China, where the pagodas are miracles of loveliness, the fame of Kobo Daishi spread to the four corners of the mighty kingdom. The Emperor sent to him, and bade him write the name of a certain room in his palace. He set to work with a brush in each hand, another in his mouth and two others between his toes, and wrote the required characters with lightning rapidity, but in a manner which suggests a certain kind of music-hall turn. The Emperor, astonished by the performance, named him Gohitsu-Osho ("The Priest who writes with Five Brushes"). Such a feat was mere child's play to Kobo Daishi, for he could write on the sky and upon running water.

When Kobo Daishi was about to leave China and return to his own country, he went down to the seashore and threw his *vajra*. It was not grasped by a mysterious hand, like the Excalibur, and dragged under the ocean wave. It flew over the sea as if it had been a swift-flying bird, and was afterwards found hanging on the branch of a pine tree at Takano, in Japan. At that time he consigned to the waves an image of Kobo Daishi, which he had carved himself. It eventually floated into the net of a Japanese fisherman and was finally housed in a temple at Kawasaki where it is said to have performed numerous miracles. "The trees in the temple grounds," writes Professor Chamberlain, "trained in the shape of junks under sail, attest the devotion paid to this holy image by the sea-faring folk."

Without a doubt Kobo Daishi obtained knowledge in China which he had been unable to glean elsewhere. If genius, as some assert, is closely connected with abnormal vitality, then Kobo Daishi was beyond question a spiritual genius. His wonderful sermons drew men to him. He poured light into their darkness and healed the wound in many an aching heart. He preached incessantly, and with a kind of radiant joy that must have been most impressive. In 810 he was appointed abbot of Toji in Kyoto, and a few years later he founded the famous monastery of Koya-san, where he spent the closing years of his life in incessant toil. While engaged in a religious discussion the Divine Light streamed from him. He made brackish water pure, raised the dead to life, and seemed to be in constant communion with certain deities. On one occasion Inari, the God of Rice (later known as the Fox God), appeared on Mount Fushimi and accepted from the saint the sacrifice he offered. "Together, you and I," said Kobo Daishi, "we will protect this people."

In 834 Kobo Daishi died, though there were many who claimed that he did not see death but retired to a vaulted tomb

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where he awaited the coming of Miroku, the Buddhist Messiah. Whether the saint died or whether he had solved the mystery of human immortality matters little after all. Those who loved him went on spinning their incredible stories, while posterity added still more wonderful details. Kobo Daishi had performed far-famed miracles, and, thought these weavers of fantastic stories, he who could write on the sky could with a glance, a magic word, stay the hand of Death. It is only adding a drop of wonder to a cup that was already brimming over with a sparkling draught of the miraculous. It is said that when the Emperor Saga died "his coffin was mysteriously borne through the air to Koya, and Kobo Daishi himself, coming forth from his grave, performed the funeral obsequies," while the Emperor Uda received from the saint the sacred baptism. It is also recorded that when the Imperial Messenger went to Koya and was unable to see the face of this holy man, Kobo Daishi "guided the worshipper's hand to touch his knee. Never, as long as he lived, did the Messenger forget that feeling!"

II. Shotoku Taishi

Prince Mumayado (572-621), better known by his posthumous title of Shotoku Taishi, has been described as the "Constantine of Japanese Buddhism." He was the son of the Emperor Yomei, and acted as Regent under the Empress Suiko, that ardent Buddhist convert who issued religious edicts bidding princes and ministers possess images of Shakya Muni, and who showered royal favours upon sculptors of Buddhist deities. Shotoku Taishi, like Kobo Daishi, was extremely versatile, and to his credit it must be admitted that he was equally brilliant in his many accomplishments. He was a devout Buddhist saint and propagandist, a famous general and statesman, a distinguished artist and sculptor, as well as a notable historian.

Shotoku Taishi's influence upon Buddhism is incalculable. He was not only one of Japan's most notable saints, but he was also the first great Japanese patron of learning in its widest meaning. He was not one of those who accumulate knowledge simply for their own personal use or for their own particular glory. On the contrary, he gleaned wisdom solely that he might shed it abroad for the advancement of his people. He constantly poured into the darkness of ignorance the light of science and art, and propounded a religion that struck deeper roots than Shintoism and gave forth more profound and more vital truths than those associated with the national faith. In short, he revealed to the wondering eyes of the Japanese people the wonderful civilisation of China.

He was not simply a mystical dreamer, for he framed the first code of laws based upon Chinese philosophy, and these laws still bear fruit in Japan to-day. It has often been said of the Japanese people that they are not original, that they are incorrigible borrowers of every kind of knowledge, from the painting of a *kakemono* to the construction of a battleship. This opinion, so frequently expressed, is perfectly true, but we do not sufficiently appreciate the fact that Japan's genius is to be found in borrowing silver, as it were, and transmuting it into gold. That is to say, she borrows freely, but always pays back at a high rate of interest. This was the case with Shotoku Taishi's code of laws, known as the Constitution of the Seventeen Articles. The

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code was undoubtedly based upon Chinese philosophy, but it was far from being a slavish imitation. He studied Chinese philosophy deeply. He knew its profound complexities, its tedious diffuseness, and he knew that in its original form it was much too unwieldy for the comprehension of the masses. He squeezed, as it were, the quintessence of that philosophy into a few terse sentences, just as a Japanese poet manages to express in a verse of only thirty-one syllables a poem as brief but as suggestive as the bugle notes of the "Last Post." The articles are briefly as follows: Art. I. A plea for concord. Art. II. The acceptance of Buddhism. Art. III. The dignity of the Emperor. Art. IV. The duties of rulers and magistrates. Art. V. Bribery and corruption. Art. VI. Lying and flattery. Arts. VII-VIII. The evils of hereditary office. Art. IX. The result of those evils. Arts. X-XIV. The responsibility of hereditary holders of office. Art. XV. The significance of sages and saints. Art. XVI. The exercise of patience and self-control. Art. XVII. "Never act on your own private initiative or authority; and never take any step of importance without consultation. In a doubtful case consult the more."

Shortly after the promulgation of his Constitution he lectured in his palace at Naniwa on the *Saddharma-pundarika-sutra*, the *Vimala-Kirtti-nirdesa-sutra*, and the *Srimaladeni-simhananda-sutra*, known in the Japanese as *Hokekyo*, *Yuima-kyo* and *Shomagyo*. The first *sutra* dealt with theology, the second with the duties of faithful laymen, and the third with the duties of faithful women. "On these three *sutras*," writes Arthur Lloyd, "he preached and also composed commentaries." Shotoku did not preach the life of Shakya Muni with all its simplicity and beauty. He did not portray the Lord Buddha as Sir Edwin Arnold portrayed him in "The Light of Asia." Just as St. Paul added to Christianity a wealth of mysticism and revealed a sublime communion with his Master in a way beyond the conception of St. Matthew or St. Luke, so did Shotoku Taishi preach a form of Buddhism which was essentially mystical. He represented Shakya Muni as "the Eternal Buddha, without beginning and without end, manifested in India as Gotama, but manifested often both before and since." Shotoku Taishi portrayed the Lord Buddha as "spiritually present with his people, giving them his spiritual Body for their worship, with four great Ministers before Him, and surrounded with a glorious company which no man can number, of perfected saints who rise to greet Him out of the clefts of the earth." It was a wonderful conception, vital, soul-stirring: and propounded by a saintly prince, it was a teaching that did not fail to win a large number of converts among both sexes.

Saints seldom, if ever, escape the embellishing hand of legend. Shotoku Taishi was certainly no exception, though the miraculous stories told of him are neither so fantastic nor so numerous as in the case of Kobo Daishi. Zealous Buddhists saw in the Prince a holy man worthy of high honour. Some went so far as to assert that he was an incarnation of the Buddha. Those who were not religiously inclined were by no means meagre in their praise. They believed that this preacher-prince gave fresh life to the nation, that he raised the status of the Empire, laid the foundations of Japanese

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learning, fixed the laws of decorum, and dealt with foreign affairs with conspicuous success. His religious followers were not content with merely princely attributes. They naturally regarded saintliness as of more importance than good statesmanship, and in so doing probably failed to recognise how good and how rare such a combination is.

According to legend Shotoku Taishi could speak when he was four months old, while we are informed that eight months later (eight is a sacred number in Japan) he turned to the East, folded his hands, and prayed to Buddha. So potent was the invocation that when the boy opened his hands, one of them was found to contain the pupil of Shakya Muni's eye. At a much later date the Prince built the monastery of Horyuji, between Osaka and Nara, and here the holy relic was deposited. The monastery, which exists to-day, is the oldest type of Buddhist architecture in Japan. It contains paintings alleged to be the work of the founder. A heap of swords, tarnished by time, and a pile of mirrors, both simple and ornate, testify that many a believer has received an answer to his or her prayer.

Shotoku Taishi received the name of Mumayado ("Stable Door") because he is said to have been born outside the Imperial stables. He was also called Yatsumimi-no-Oji (" Prince of Eight Ears ") because it is recorded that he was able to hear the appeals of eight persons at the same time, and what was much more important, able to give to each a fitting answer. When he was sixteen years old he was on the battle-field, fighting against the traitorous head of the Mononobe who had opposed the Emperor's accession. When the Imperial army had received a third repulse, the Prince exclaimed: " Without prayer we cannot succeed." He accordingly carved a representation of the Deva Kings and wore it in his hair, while to those who served him he gave pictures of these Buddhist Guardians, and bade them wear the sacred figures upon their armour. The Prince vowed that if success should crown his efforts he would build a temple in honour of the Deva Kings. Having invoked, not the power of ancestors, as Shintoists would have done, but the much greater strength of divine beings, he rallied his men, and an archer killed the head of the Mononobe. The opposing army, destitute of a leader, was utterly routed.

The Prince did not forget his promise in the event of victory. He built, in fulfilment of his vow, the famous Temple o f Tennoji at Osaka, which Lafcadio Hearn described in one of his letters as " a queer, dear, old temple." To-day the original dedication seems to be lost sight of. The Deva Kings sit in the dust of long neglect, while he who prayed to them has become a god, if posthumous honour and a saintly life can make him so. There is a shrine called Taishido, dedicated to Shotoku Taishi, and another shrine containing what is known as the " Bell of Leading." This bell is rung in order that the saintly Prince may lead the dead into Paradise. Among the departed must be many souls of children, for various toys are to be found before the shrine. Within the temple is a stone chamber where water pours forth from a stone tortoise. Slips of bamboo, bearing the names of those who have recently died, are dipped into the sacred water by means of a long stick, and the stream is believed to carry prayers for the departed to the great Shotoku Taishi. Running

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water in Japan, as in other countries, is the shining highway of prayer. It leads to Jizo, the God of Japanese children, and it plays a most important part in the impressive Festival of the Dead.

Shotoku Taishi died in the year 621. He seems to have known the day and hour of his decease. Hyecha, a Buddhist priest, who had instructed the Prince in the "Inner Doctrine," decided to pass into the first anniversary of his disciple's death, so as "to meet the Prince in the Pure Land and, together with him, pass through the metempsychosis of all living creatures." Rich and poor alike mourned the loss of one who was devout saint and a loyal and wise prince. The people exclaimed: "'The sun and moon have lost their brightness, Heaven and Earth have crumbled to ruin—henceforth in whom shall we put our trust?'" But the master-hand is never still. It guides behind the Veil. The *Kojiki* informs us that at the death of this saint the old felt as if they had lost a dear child, the young as if a beloved parent had taken the last journey of all. That is a tribute worthy of a great saint; but in course of time human love quickened into divine, and prince and saint became a god in the eyes of the people.

III. Nichiren

Nichiren stands out in the religious history of Japan as one who widely differed from his contemporaries, as well as those who preceded and came after him. He possessed a strong and independent character, far stronger that that of either Kobo Daishi or Shotoku Taishi. The one seemed to be a kind of religious magician, immensely popular with those whe everlastingly call for a sign and can never be surfeited with miracles, while the other was a royal scholar, whose royalty was in itself an attraction, and whose discourse was learned and at the same time full of charm. Both eschewed fanatical sensationalism, and neither had to fight for popularity. Nichiren on the other hand, had to contend with difficulties and strong opposition all his life. He had the advantage and disadvantage of being a candid preacher, one who never minced his words, and one who always had the strength of his convictions. He was a respecter of souls but not of people. He gloried in Truth as he understood it. It was too precious, too vital, to be sugared with the words of flattery or subterfuge. He thundered forth the same message and in the same uncompromising manner in the palace and in the woodman's hut. He was of the stuff of which martyrs are made.

Nichiren was born in 1222 in a village on the coast of Awa. His father had been a retainer at Court, and had been banished for some offence which is not recorded. If he resembled his son in freedom of speech, such lack of decorum would have been more than sufficient to account for his exile. Nichiren was the only child, and being highly sensitive, he must have quickly realised that his parents were shunned even by the simple fisher-folk. He grew up solitary and alone, the butt of the village boys. But Nichiren was high-spirited and fearless. Deprived of friends of his own age, he lavished his affection, apart from his parents, upon animals, and was especially devoted to those which were maimed and weakly.

When Nichiren was twelve years old, his parents wisely decided that he should enter the Buddhist priesthood, and he was accordingly taken to the Temple of

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Kiyosumidera, which was situated not far from his home. He entered the religious life with extraordinary fervour. As a student in the Kiyozumi Temple he used to retire frequently to the oratory, and prostrating himself before an image of Kokuzo Bosatsu, pray that he might some day become a priest worthy of the name. Even as a youth he was conscious of the importance of his vocation. He discovered with burning shame that Buddhism, as it existed in his day, was totally different to the Buddhism of its Founder. Many sects and schisms, many unscrupulous expounders, had succeeded in distorting the original doctrines. He saw with pain, not unmixed with anger, that religious chaos existed in Kyoto, Nara and Kamakura. He saw, too, that evil was rampant where only good should have prevailed. Having realised such a deplorable state of affairs, he did not sit down in sackcloth and ashes, and, Job-like, pour forth a series of lamentations. On the contrary, it awakened his courage and determination. He believed so completely in the efficacy of the Lord Buddha's teaching that he never questioned for a moment that if Buddhism were purified, vivified, and above all united, it would be the means of saving Japan from dangers that threatened her complete downfall. Nichiren, though but a youth at the time, was resolved that he and he alone would accomplish the stupendous task of saving his country, not only from moral corruption, but from the hands of a greedy enemy, eager to pounce upon a weakened nation.

At this time Nichiren studied the *Saddharma-pundarika-sutra*, and this work seemed to strengthen his ideals and prepare the way for his great mission. For several years he travelled throughout Japan with the sole object of studying every variety of Buddhism. In this way he gained first-hand information, and having accumulated every shade of Buddhist opinion, he began to formulate his own religious views. He was always something of a fanatic. Religion did not make him dream: it made him act with a decision that left little room for courtesy. He was not a polite preacher. Had he lived to-day and been a British subject, he would not have been asked to occupy a velvet-padded pulpit in a Nonconformist church. Neither would he be permitted to discourse in the Brompton Oratory or Westminster Cathedral. He would have been content to speak in Hyde Park. He was an open-air preacher in his own country, for the simple reason that all the Buddhist temples were closed against him. He had abused the priests of the existing Buddhist sects roundly and hotly. They regarded him as a rude fanatic, and possibly as a dangerous madman. What others thought of him mattered nothing. He was solely concerned with the message of his Master. That message was not delivered with the gentle voice of a fashionable preacher who lips of Heaven and a future reward, but is much too polite to hint at Hell and future punishment. Some one has wittily observed that "tact is telling people the things they want to hear." Nichiren occupied his time in telling people things they did not want to hear. He delivered his message with the magnetic power of a Savonarola. He knew that Japan was fast asleep and that it was his business to rouse her. He was an iconoclast at a time when iconoclasts were sorely needed in his country. He saw all too

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clearly that Japan was in a state of religious and political upheaval. He saw that the Emperor, who should have reigned, not by the divine right of kings but by the divine right of Gods, from whom he was descended, had become a puppet relegated to the background, while Shogun and Regent took his place. He saw, too, with righteous anger, that Buddha's teaching had been thrown "to the moles and bats," while the homage of the people was given to Amida, Dainichi and Vairoc'ana. That is why he cried in one of his early sermons: "Awake, men, awake! Awake, and look around you. No man is born with two fathers or two mothers. Look at the heavens above you: there are no two suns in the sky. Look at the earth at your feet: no two kings can rule a country."

It must be admitted that Nichiren's fanaticism sometimes carried him away. He was certainly not justified in calling Kobo Daishi the "prize liar of Japan." Hitherto Buddhism had been extremely tolerant. It was ready to welcome Shintoism as a manifestation of the Indian religion, and at a later date, when Xavier laboured for Christianity in Japan, was prepared to regard the Virgin Mary as another name for Kwannon, the Goddess of Mercy. Nichiren, on the other hand, was excessively intolerant. It was not in his sturdy nature to make his all-absorbing and all-sufficient faith a nesting-place for every kind of religion. In his opinion the sect which bore his name was the only sect where Buddha was honoured and worshipped and understood in the right way. It was such a belief that made him intolerant in regard to those who differed from him. He had no hesitation in telling the people that the late Regent, the devout and well-meaning Saimyoji, was in hell and that the present Regent, Tokimune, the most brilliant of the Hojo usurpers, would shortly follow him and participate in the same torments. Needless to say such comments did not pass unnoticed, while his famous treatise. *Rissho Ankokuron*, raised a storm of angry protest. His outspokenness on all occasions had made many enemies, and these were only too pleased to have an opportunity to inform against him. Nichiren was arrested and brought before the Regent. The iconoclast was condemned to death, and with almost sublime fortitude he was led out for execution on the sands of Tatsu-no-Kuchi, between Kamakura and Enoshima. The Regent was far from being a saint, yet his conscience troubled him, and he had the wit to see that Nichiren was a man of considerable power and influence, one with whom it was best not to quarrel. At the last moment he sent a messenger after the executioner, revoked Nichiren's death-warrant, and gave instructions that he should be banished to the Island of Sado. Legend adds a picturesque story. While the condemned priest was kneeling on the mats, awaiting the stroke of the executioner's sword, and surrounded by his devoted disciples, it is said that lightning suddenly flashed from a cloudless sky and rendered the blow futile. While the dazed executioner was preparing to lift his sword for the second time, the Regent's messenger arrived and the danger was past.

Nichiren soon returned from exile, and proceeded to carry on his mission with unabated zest. His sermons were now full of solemn warnings in regard to the dangers of a Mongol invasion. He spoke

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with the voice of a prophet, and when asked to state his reasons for predicting a terrible conflict, he observed that what he said was based upon scriptural authority. He did not speak in vain. The people listened to him eagerly, for they realised at last that religion was a national necessity. They saw in him that preached the very spirit of their race. They grasped the significance of the danger which he foretold. All the world knows of the coming to the shores of Japan of Kublai Khan's armada, but perhaps only the Japanese know the significance of that attempted invasion. Had the Mongol invasion been successful, Japan would not be in the position she occupies today. Conquering Mongols would have meant for the Land of the Gods barbarism of the worst kind. Japan would have been plunged into a state of hopeless misery which we in England can only compare with the dark pages of history which would be written if Germany had been victorious in the Great War. Nichiren lived to see his beloved country saved from the iron heel of the Mongols. He who has been described as "a strange compound of old Hebrew prophet, Dominican friar, and John Knox" has the distinction of being a true patriot and a loyal and fearless saint. He roused Japan from her long sleep. He saved her body in the name of his country. He saved her soul in the Name of his beloved Master.

"SPRINGFIELD," CHURCHILL,
N. BRISTOL, ENGLAND.

子曰、有德者、必有言、有言者、不必有德仁者、必有勇、勇者不必有仁、

Confucius said, "The virtuous will be sure to speak correctly, but those whose speech is good may not always be virtuous. Men of principle are sure to be bold, but those who are bold may not always be men of principle."

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THE IMPERIAL FINE ARTS INSTITUTE

Second Annual Exhibition—Japanese Painting

EVERY autumn the Imperial Fine Arts Exhibition is one of the notable events of Tokyo life. Formerly this Exhibition was under the direction of the Department of Education, but two years ago a change was made in the management and since then the name also has been changed, viz., from *Bunten* to *Teiten*.

As it is customary to review this Exhibition in *The Japan Magazine* every year, the noteworthy features of that held in November, 1920, will now be briefly set forth.

Since the time of the Russo-Japan war two tendencies in art have been striving for the mastery. First may be mentioned the reactionary tendency of artists producing genre pictures—a reversion to the Yamatoye style, with subjects taken from the Heian period—its customs and manners depicted in preference to those of modern life. One year, indeed, a whole room was devoted to galaxies of beautiful women.

Since the European or World War, however, revolutionary changes in conditions of life and thought have brought about corresponding changes in art—one of the most startling being the representation of "Labor" in painting and statuary from last year. Perhaps this is the more noticeable because the new adjudicating committee evidently rejected many of the offerings of the more conservative painters and patently favored the school of realism in art. There were many of these painters who obstinately contended that the old school was the only orthodox one, but the disciple of realism to-day is having his chance to

"paint the thing as he sees it,
For the God of Things as They Are."

It is not entirely a bad sign, is it, that many of the pictures selected were of this type? While some were lacking in the perfect technique of the traditional school, yet it was noticeable that a new life had been infused into these representations of modern life which was hopeful and exhilarating.

Were no masterpieces of the old school to be found on exhibition, then? Assuredly, yes. Of such we may mention, "Ohara on a Frosty Morning," by Tsutaya Ryukō, a pair of folding screens, one of the pre-eminent examples of this style of painting. The drawing seems to be that of the Tosa school and gives the appearance of enlargement to the building in the picture, which is Jakko-In in Ohara, near Kyoto, a famous historic place. There is not a flaw in composition or coloring. The building, as if asleep, appears in the deep, rich coloring of the Heian period near its close, with a

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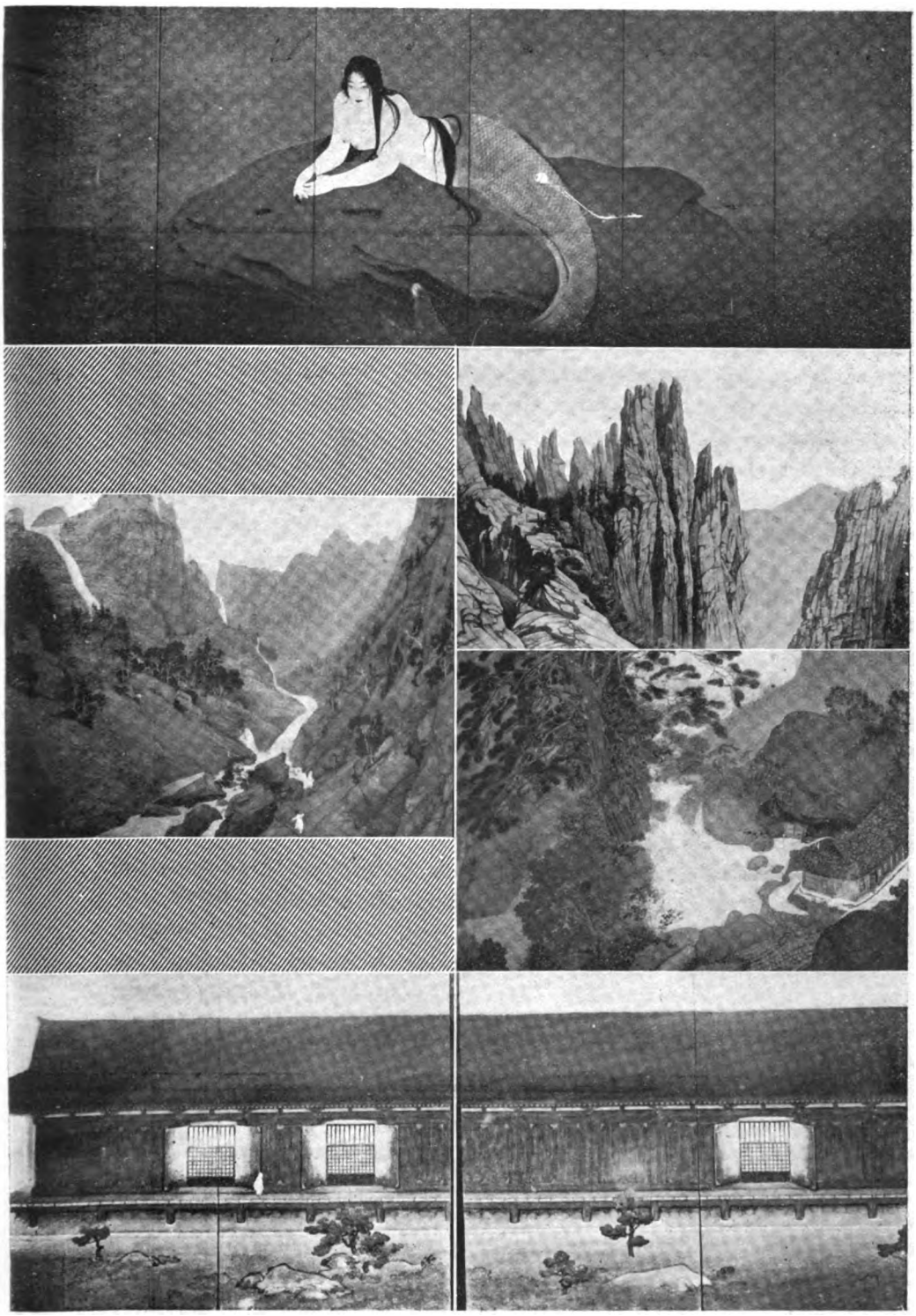

"A Mermaid," by Kaburaki Kiyokata "Diamond Mountain, Korea," by Yamamoto Tamae.

"Sanjusangendo," by Kawamura Manshu.

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"Little Maids," by Kikuchi Keigetsu.

"Twilight," by Yuki Somei.

"Mokuran's Poems" illustrated.

"The Seashore During a Gale," by Kawai Gyokudo.

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by Hashimoto Kinsesu.

"Inhaling Incense on a Tranquil Eve," by Nakamura Daizaburo. "A Spring Twilight," by Hirosawa Soho.

"Ohara on a Frosty Morning," by Tsutaya Ryuko.

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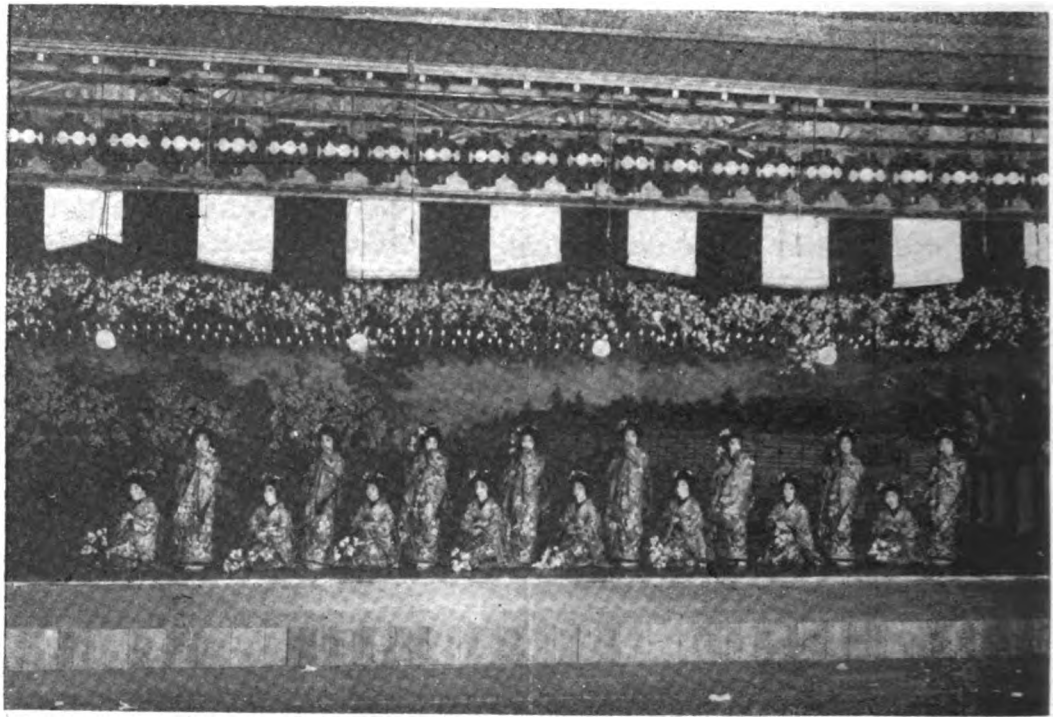

The Miyako Dance, Kyoto.

Kiyomizu Temple, Kyoto.

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pale whitish background. There is a sense of repose in the row of bare, leafless trees and the faint gold dust of the background.* While the drawing and color are excellent, as a description of nature there is room for criticism.

We may next mention "Inhaling Incense on a Tranquil Eve" by Daizaburo Nakamura, which is after the manner of present-day genre pictures in the Ukiyoe style but is differently executed. Good taste is shown in every smallest dot and line. The conscientiousness of the old-time artists is seen in the production, but it is to be regretted that the usual faults of genre pictures appear in this one also, viz., the atmosphere is not well represented, the light and shade are not well managed and there are faults in perspective—not to speak of somewhat faulty composition. But that there was no intentional carelessness is shown in the elaborate drawing of the dancing girl's sash. We may pronounce it one of the notable pictures of the exhibition, at any rate.

Hiroshima Kōho has a masterpiece entitled "A Spring Twilight." A young peasant woman is pressing her swelling breasts in the yellow light of the moon. It is an extremely pensive scene. In the background a faint glimpse of a Buddhist temple is given, suggesting the tolling of the evening bell. An old cherry tree is in bloom and under it potted plants are harmoniously arranged. The theme is handled with great boldness and there is no trace of restraint anywhere nor lack of technical skill. Some may consider the pencil strokes show crudeness but as this style is intentional we must note the fact and judge it as an example of modern realism. This tendency toward realism is much affected by young artists of the day, and even by older ones as well, but the latter do not show the painful effort of the tyro to achieve his ideal.

The painting by Kikuchi Keigetsu entitled "Little Maids" is one of the best. Two children are standing among the flowers in a careless, natural position yet represented with exquisite art—the hands, the plants in the background, the charming soft colors of the dress—the traditional sweetness is retained with the addition of modern technique.

We must not omit "Mokuran's Poems" by Hashimoto Kwansetsu, paralleling Hiroshima Kōho's work. The subject is the Chinese heroine Mokuran whose story is told in five poems with simple composition and restrained color. This is superior in harmony and skill to the same artist's work last year. He formerly belonged to the Shijo school but his bold pencil strokes relieve his work from any likeness to the superficial drawing of that cult. He seems to be more allied to the southern school as his work indicates the sublimity and significance of the latter combined with the technical skill of the Shijo school. He combines the excellences of both without letting himself imitate their weaknesses. His "Rinnasei," a folding screen, is not comparable to the "Mokuran" set, however.

Kawamura Manshū exhibited his "Sanjusangendo," the long hall in Kyoto. He attempted to arouse emotion by showing the building in the dim light of dawn; construction and drawing are faulty and the chief merit lies in the coloring. This is of course not his best piece.

"Five Scenes from the Diamond

* Jakko-In is a historic nunnery in Ohara, Kyoto. After the Taira family perished Kenrei-mon-In, consort of Emperor Takakura, resided there.

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Mountains" by Yamanouchi Tamon, obtained on his travels in Korea, shows notable improvement over last year's "Tenryukyo." The selection of scenes, the dignity of Nature represented in these pictures indicate a refined realism quite in contrast with his former sharp ambitious brush strokes. The northern school is represented here. The atmosphere, mists, and light are all well handled. His truthful sketching together with his sure technique show excellently the grandeur and spirit of these marvelous regions, but he has not adapted perfectly the European method of coloring to the style of his own school, *i.e.*, painting a mountain by a single line.

"Twilight" is by Yuki Somei, a professor in the Tokyo College of Art, a leader who derives his inspiration from the late Terasaki Kogyo, a celebrated painter of Tokyo. This scene is partially taken from nature and contains a hint of the European model. There are very few artists who try these daring combinations and naturally Somei sometimes succeeds and sometimes fails. His experiment in the coloring of a roof in the centre of the scene seems to be a dubious one, as the color appears too heavy and produces a lack of harmony in the scene as a whole, but he is just experimenting with different modes of application. In the sense of approaching twilight he has given a restful, agreeable sensation. The figures, too, though interesting, show him to be in a capricious and suggestive mood. While not perfected in his craft, he is yet a leader of the school of naturalism in art and hence worthy of study.

A picture which attracted much attention was "The Mermaid" by Kaburaki Kiyokata, one of the leading genre artists of the day. The subject is a mermaid seated on a large rock surrounded by a sombre, gray, tranquil atmosphere. To be sure, the supernatural character of the chief figure takes the picture out of the realm of genre paintings, strictly so called, and we rather regret the artist's choice, as his art is perhaps best shown in the delineation of superb flesh-and-blood women. Still, technically the work registers an advance in the artist's skill which appears to be mellowed and matured, the face of the mermaid showing this maturity especially. It is not the work of a novice and attracts universal attention through not all admire the conception. There is no disharmony in coloring anywhere. The blue-gray rock, body of the mermaid, and blue mist in the background are in perfect accord, with her long black hair trailing down in an exquisitely natural way, over her body, which to be sure is rather surprisingly fleshy and amply proportioned for one of her mysterious tribe. Some say the subject reveals the romantic tendency of the artist and that in the face great pains has been taken to give an impression of the subtle fascination such creatures are wont to exercise over mankind. For she is, while charming as a woman, clearly removed from humankind and their fleshly desires, as she plays innocently with the tiny fishes she has caught for food. Though there is nothing profoundly mysterious in the depths of her eyes or the smile on her lips, still our artist shows his power in suggesting some mysterious interest above the common in this sea maid. Yet we confess the fascination is not deep enough to satisfy us and in the solidity and amplitude of her fishy body there is but faint suggestion of the supernatural.

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The scene representing a sea beach on a stormy day is by Kawai Gyokudo, and is called "The Seashore during a Gale." Light brush strokes and a simple color scheme represent the agitated waves, the surf, the branches of the trees in motion and bamboo leaves waving in the breeze. The technical skill is too perfect to permit us a glimpse of real nature in this scene. This is our main regret. The composition is good; and though the village is a small one yet the skilful detail work shows us the picture is the product of an artist whose merit is far superior to that of the younger set.

Two interesting pictures by Takeno-uchi Seiho were gleaned by the artist from his trip to China. They are "Gambling under a Japanese Pagoda Tree" and "Singing on an Evening Ramble." They are done in India ink over gold or gilded paper. The marvelous brush work cannot be approached by the ordinary artist. There is no sense of striving to produce an effect and yet the skill of the worker may be seen in a single line or point. Here, too, nature seems to have been slighted in the absorption in technique. That with its light color and light ink, situated as it is in the midst of gorgeously painted scenes, it should yet attract attention is a proof of the artist's power. His skill gives a joy to all beholders.

Of course these are only a few of the notable paintings exhibited. In general the tendency is shown to study nature more seriously than heretofore and we observe many hopeful indications for the future. The decline in some directions is thoroughly regrettable, but where technique is not equal to conception there is no remedy.

The chief points for felicitation in the Second Annual Exhibit are that a new luminary has appeared in Hiroshima Kōho and that Hashimoto Kansetsu has furnished us another spirited production.

THE PLUM-TREE

A plum-tree is in bloom
Near the hedge of a mountain cot;
'Twill wait for one for whom
It longs to scent the air
Till the last sweet blossom falls.

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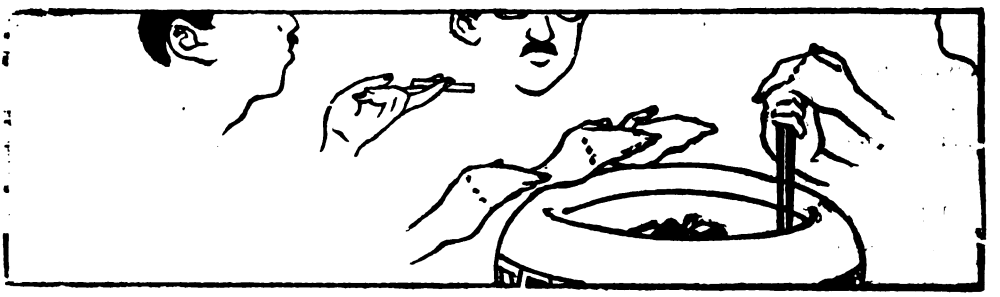
AROUND THE HIBACHI



IMO-TONOSAMA, OR THE SWEET POTATO LORD

IT was towards the evening of an autumn day in the Kyoho period that an old monk called at the Governor's Office at Omori in the county of Nima, Iwami. He was above seventy, his beard was long and silvery, his eyes were glittering, and his figure was as lean as a stork. He did not appear like a common mendicant. A subordinate in the Office asked him what he could do for him.

"I am a pilgrim," said the old friar in a clear tone of voice, which did not suit with his age. "I asked only one night's rest but was rejected everywhere on account of famine. It is evening and I am fatigued. Would you kindly give me shelter for to-night, sir?"

The official told him to wait for a moment, and communicated the request to Governor Ido Heizaemon. "He must be in trouble," said the Governor. "Tell him to come in and pass the night at his ease. You say he is an old monk. Receive him with special attention, then." The subordinate accordingly ushered the old man into one of the best rooms and gave him a good supper.

As all the others had grudged him even one bowl of rice, this was entertainment far better than he expected. This Governor, he thought, must have practised graft by imposing upon the peasants; so even this kind treatment did not please him. He quickly finished his meal and remained in sullen silence.

After a while the Governor, Heizaemon, made his appearance in full dress. He was about fifty, and looked mild and full of benevolence. Though urged by others, he could never take knavish measures, evidently. And this set the old monk at ease.

"I am so sorry I have troubled you so much," said the old friar with reverence; "and I am very grateful for your kindness."

"Don't mention it," replied the Governor. "You must know that famine after famine has come upon this province and is worrying the people. I ought to have

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entertained you better, but even I cannot afford to do so. Make yourself at home, if you please."

Heizaemon was on the point of withdrawing, when the old pilgrim stopped him. "Famine after famine comes?" said the priest with a look of anxiety. "I am sorry for that. How is it that famine comes every year? Though a poor monk, I may be of some service to rescue the people."

Seeming glad that he asked this question, Heizaemon in earnest said, "This province faces the sea on the northwest, is mountainous, and has a bad climate, so that it is unfit for rice growing. Thousands of men and women have already died from famine. I am always anxiously trying to give succour."

"You must be greatly worried," rejoined the other. "But I should think you had better try to get some other kind of food."

"Of course, I have tried various things, but everything has turned out a failure. I don't know whether it was owing to the badness of the climate or the soil."

"I am by birth a Kyushu-man," said the monk. "In any year of famine there has never been a deficiency of food there. We have a fine vegetable which is used as a substitute for rice. Do you know what it is?"

"No, I don't. What is it?" asked the Governor, advancing eagerly.

"Originally it was not a Japanese food. It was at first brought over to Loochoo from China. A Satsuma-man then brought some of it to his province, and cultivated it on trial. This plant has turned out to be fitted to a barren soil. It has a pleasant taste resembling that of a chestnut. If we mix it with rice, the taste is improved. We can save much rice by using this food. Though there may be small famines in Satsuma, the people will not lack food."

On hearing these words, Heizaemon was as delighted as if a rain of rice had fallen from heaven. "Is the plant a tree or a grass, my good sir?" asked he. "What is its name?"

"I do not know what it is called in China," answered the monk, "but in Kyushu they call it "Loochoo potato" as it has been brought over from there. What do you say to growing some on trial?"

"Thank you for your kind suggestion," said Heizaemon gladly. "I believe I will send a man for some at once." Then he treated the old pilgrim very kindly and begged him to stay a few days longer. The monk thanked him for his kindness, but said he could not stay in one place long, and set out the next morning.

Soon after this, Heizaemon despatched an under-official with a man to Satsuma province for the purpose of securing some Loochoo potatoes. The two men brought back several hundred *kin* of them, and these were planted in the sand near the seashore. In the following autumn the yield was ample and the taste better than had been expected. People liked the new food so much that it became a prevailing product throughout the province. The neighbouring provinces, such as Suo, Nagato, Izumo, Aki, and Bingo, heard of the Loochoo potatoes, raised them and were no longer afraid of a failure in the crop of rice. The peasants respected Heizaemon as highly as if he were their father, and as Loochoo potatoes were brought from Satsuma, the people called them Satsuma potatoes.

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In this province of Iwami a severe famine occurred in the 16th year of Kyoho (1731). Even Satsuma potatoes were not sufficient to fill up the lack of food. Everywhere men and women were seen crying from hunger. Heizaemon left no stone unturned to give succour to the distressed. But when no ordinary means was found to be effective, he opened the Government's warehouses and distributed among the people all the rice therein; and moreover exempted them from the land-tax.

This was too important a thing to be done unless the Government's permission could be obtained. As it was not absolutely at the District Governor's disposal, all the under-officials were greatly astonished at his prompt action.

"It is, indeed, a good thing to relieve the distressed," said they to Heizaemon, "but Your Excellency will be prosecuted now that all the rice in the warehouses has been given to the people without the Government's permission. What can you say in reply?"

With a look of firm resolution Heizaemon responded, "I know only too well I shall be punished. But before I could report the matter to the Government in Yedo and wait for an order, all the distressed would die from hunger. I cannot remain idle and see thousands of people starving to death. It is my duty to enable the people to live happily and comfortably, for which I would willingly sacrifice myself. If I am punished on behalf of the distressed, I shall not complain."

It is two hundred and fifty *ri* distant from Iwami to Yedo. In those days it took even an express messenger more than ten days to go to Yedo and return to Iwami. Now a petition must be presented from the subordinate to the senior official, and considered by the counsellors. A number of days would be needed for this. As Heizaemon, who loved humanity, could not leave large numbers of the people to their fate, he decided to resort to this extreme means. On hearing this resolution, the under-officials were moved to tears.

Heizaemon's motive was certainly good. But he was dismissed from office because he had opened the Government's warehouses to the people without the authorities' permission; and he was told to go to the quarters at Kasaoka, Bitchu, where he was to await orders from the Government in Yedo.

The first year was gone, and the spring of the 17th year of Kyoho (1732) had come. But no orders had yet come. "I have been prepared to die for the people," thought Heizaemon, "but it is cowardly to wait idly for orders; it is better to die a true samurai's death at once." And on the evening of the 27th of the Fifth Moon, when it was drizzling, he committed suicide in the quarters. At that time he was sixty-two years old. The news soon spread over Iwami province, where all the peasants heartily lamented his death.

When the era of Meiji came, a shrine was built at Omori in order to commemorate Heizaemon's noble deed. It is named Ido Shrine. In the 43rd year of Meiji (1910), when special Grand Manœuvres took place, the Emperor Meiji proceeded to Kibi. There he heard of Heizaemon's meritorious service and raised him to the junior grade of the fourth rank.

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MONTHLY RECORD OF EVENTS

(DECEMBER 26—JANUARY 25, 1921)

December 25.—Their Majesties, the Emperor and the Empress have been pleased to grant the sum of ¥277,000 to soldiers and sailors' relief associations.

H.I.M. the Empress has sent messages of sympathy to the invalids at the Red Cross, Relief Society and Charity hospitals and to the orphans of the Fukuden Kai, together with new year's gifts of money and cloth.

28.—The two houses of the Imperial Diet met to-day in short sessions and then adjourned to reassemble January 21st after the holiday recess.

Dr. H. Nagaoka of the Imperial University and Captain S. Hirase inspector of Navigation for the N. Y. K. returned to Japan on the *Empress of Asia*.

Dr. T. Harada, former president of Dōshisha University, started on the *Korea Maru* for Honolulu to take the chair of Japanese language in the University of Hawaii.

30.—H.I.M. the Emperor has made a present worth ¥30,000 to Prince Yi, the former ruler of Korea, to commemorate the marriage of Prince Yi's son and heir to Princess Nashimoto of Japan; the present consisted of 2,800 shares in the Bank of Chosen.

Jan. 5.—The Annual Imperial New Year's banquet was held in the state room of the Imperial Palace. H.I.H., the Crown Prince attended in the absence of H.I.M. the Emperor and Princesses also. The Lord Chamberlain conveyed the Imperial greetings to the guests, to which Mr. Hara, the Premier, replied for the Japanese guests and Mr. Basil Krupensky, the Russian Ambassador, for the Foreign Envoys.

Viscount Osako, formerly Chamberlain to H.I.M. the Emperor, died.

8.—Professor Jacoulet, a veteran teacher of French in the schools of Tokyo and well known to both foreign and Japanese residents, died in the General Hospital at Yokohama.

9.—Prince Yamagata, who had been staying in the Capital for some time, left for Odawara.

12.—At the monthly meeting of the Imperial Academy held this afternoon, Dr. Sanji Mikami and Dr. S. Okamatsu were appointed to represent the Academy at the general meeting of the League of Academies to be held at Brussels in the Middle of May, 1921.

13.—Baron Goro Ijūin, fleet Admiral and former chief of the Naval General Staff and veteran of the Sino-Japanese and Russo-Japanese wars, died in the early morning hours at his home in Tokyo at the age of seventy years.

14.—The opening of the annual Wrestling Tournament at the Kokugikan is announced to-day.

15.—T.I.H. Prince and Princess Higashi-Fushimi, Counts Uchida, Toda, and Ogimachi, Prince Ito and other high officials of the Court and the Foreign Office were present at a dinner given yesterday at the Imperial Palace in honor of the retiring Ambassador from Italy and Countess Paulicci.

17.—Dr. K. Kuwada, who will represent Japan at the International Red Cross Conference at Geneva, departed for Europe.

The Japanese steamer *Sakura Maru*

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foundered at a point 20 miles off Luzon, but 22 members of the crew have arrived at Appari, a seaport of Luzon.

18.—The University presidents now in Tokyo for the annual conference, will be given a dinner at the Imperial Palace this evening, H.I.H. the crown Prince attending in place of T.I.M. the Emperor and the Empress.

19.—The first German ship *Kleist* a war prize arrived at Kobe, Captain G. W. Dring. This is one of 13 merchantmen Germany is turning over to Japan.

21.—Mr. T. H. McConnell, general agent for the Ford Motor Car Company, New York, left Kobe to-day en route to Tokyo to present 100 reels of American educational films to the Japanese Government as the personal gift of Mr. Henry Ford as a token of the cordial relations existing between America and Japan.

22.—A memorial festival for the famous Forty-seven Ronin was celebrated at Sengakuji, Takanawa, Tokyo. This was the 219th anniversary of the day they broke into the mansion of their master's enemy.

Baron Aliotti, newly appointed Ambassador from Rome to Tokyo, arrived at Yokohama.

Mrs. Tomo Matsumoto of Kodama-gun, Saitama prefecture, a graduate of the silk yarn high school here and author of a work on sericulture, has been chosen to represent the women agricultural workers of Japan at the third session of the International Labor Conference to be held in Geneva.

The main building of the Court of Appeals at Taiko, Chosen (Korea), was destroyed by fire. The loss is estimated at about ¥300,000.

The Ice Breaker *Baikal*, under the direction of Lieutenant Commander Mochizuki, experienced most unusual hardship and perilous struggling with icebergs, communicated with the *Chūka Maru* and was finally rescued by the *Tairei Maru* and the warship *Mikasa* and returned to Otaru, Hokkaido.

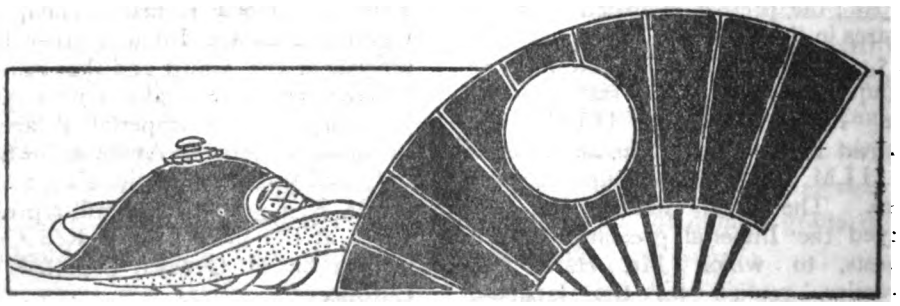
23.—Mr. Soétsu Yanagi, having visited Seoul, Chōsen, on important business concerning the establishment of a Korean Antique Arts Museum, returned to Tokyo and said the prized collection would be exhibited for public inspection by about April in Tokyo before said establishment shall be realized.

24.—His Imperial Highness Prince Yi left Tokyo this evening for a visit of several days in Seoul, Chosen.

25.—At the Annual General meeting of the Asiatic Society of Japan held at the British Embassy, Dr. Masujiro Honda delivered a lecture on Omotokyo.

H.I.M. the Empress has graciously donated a substantial sum to aid the children of the pauper schools of Tokyo.

The world-famed violinist, Mr. Mischa Elman, arrived at Yokohama on the *Empress of Russia.*



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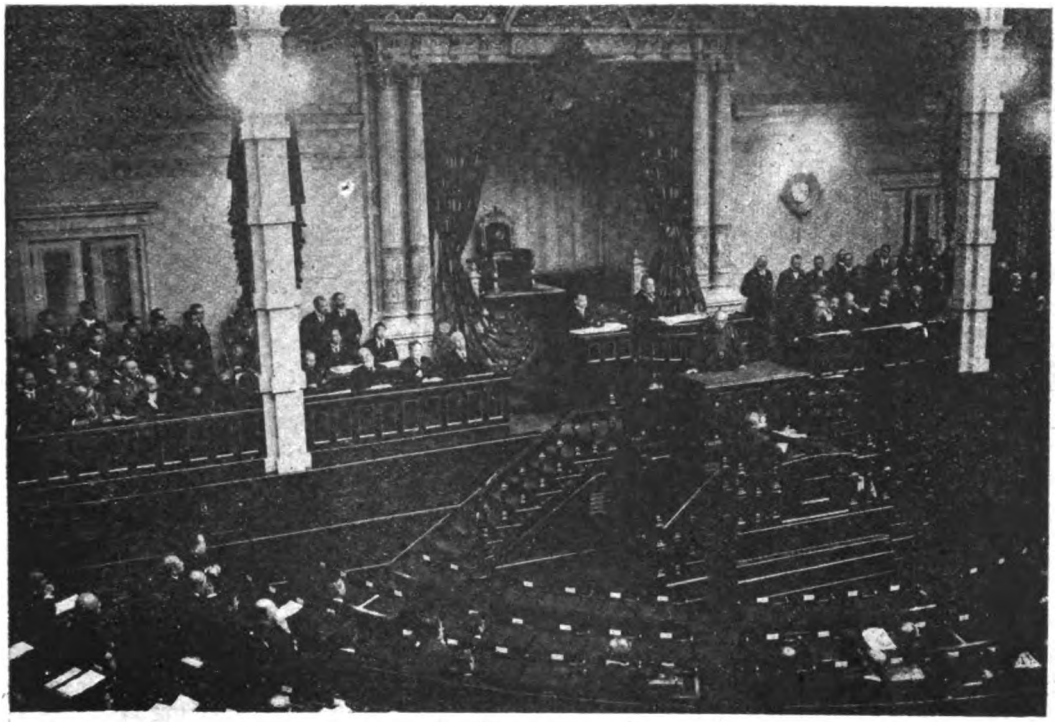

Viscount Kato Interpellating the Diet

Farewell Ceremony for Broken Needles in a Sewing School in Japan

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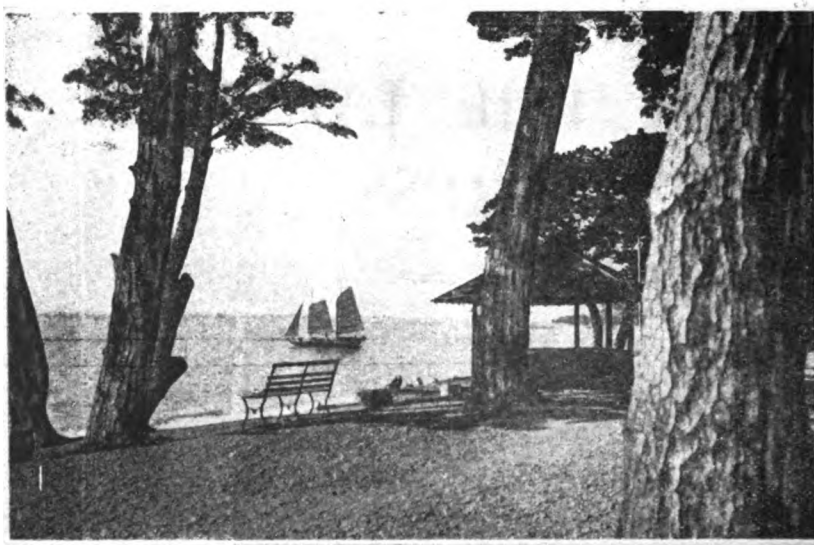

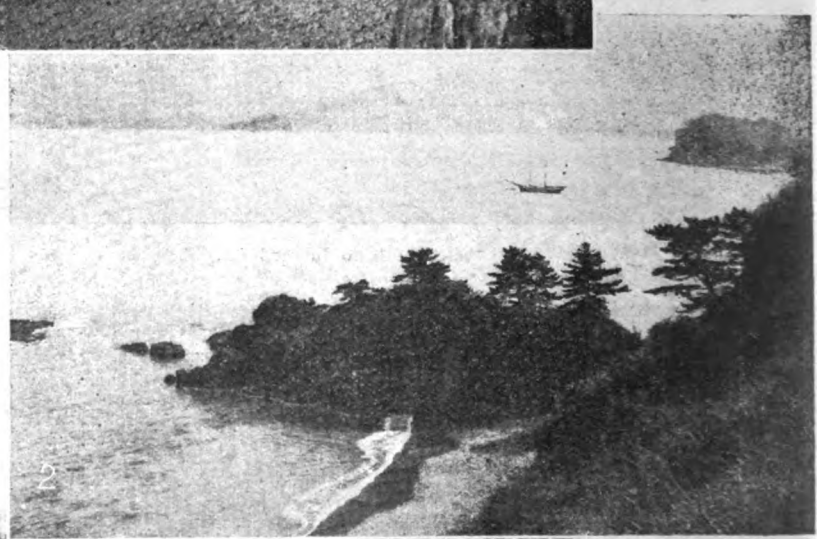

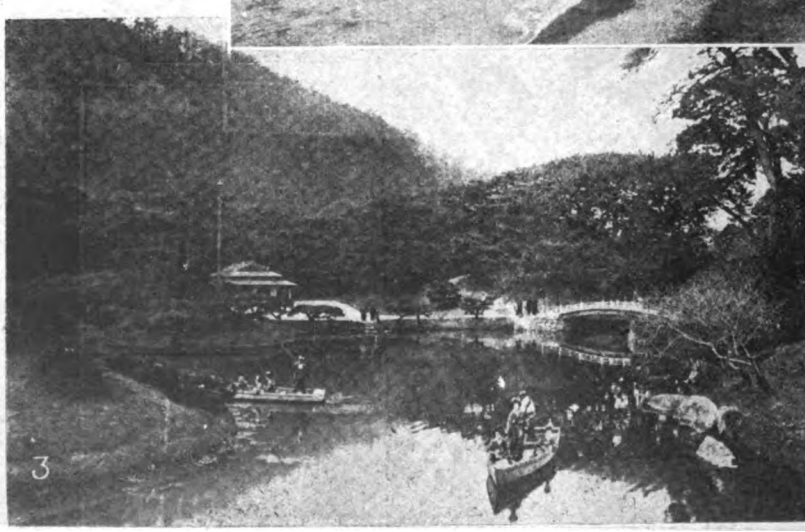

1 Maiko Beach, Near Kobe. 2 Atami Shore, Izu. 3 Ritsurin Park, a Landscape Garden, Shikoku.

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FROM THE JAPANESE PRESS

Race Agitation Old as History

Professor M. Anezaki of the Imperial University recently contributed to the *Japan Times and Mail* an article which sets forth his opinion on the race question; in it he declares race agitation is as old as history:—

Contact is the cause of conflict as well as of concord and co-ordination. The present Japanese question on the Pacific Coast of America is but a phase of the troubles caused by the contact of different peoples, repeatedly experienced in the history of mankind.

In deriving lessons from past history we may summarise the outcomes of racial contact in this way: extermination or expulsion of the one or the other of the parties concerned, as in the case of the Incas or of the Huns; subjugation or fusion of some sort or another, as in the case of the Dravidians in India or of the Greeks in Bactria. Which, among the different outcomes, was the most frequently experienced, can hardly be estimated with numerical exactitude; but we may safely, and perhaps in a very rough way, say that history has witnessed an almost equal number of such sorts of results.

One notable fact is that more or less amalgamation or crossing has always been effected, even in the cases of apparent extermination or expulsion; and where is today in the world a race or nation totally free from an influx of foreign blood, not to speak of the imported factors in their ideas, customs, institutions or religious beliefs? Pure race is a fiction and an uncontaminated nationality or civilization is merely an idea or ideal.

Of course a historian, a prophet looking backward, can tell you what causes, —whether external circumstances or racial characters or moral dispositions,— have worked to produce different results in the respective cases of racial contact and struggle. But the trouble is that few people, collectively or individually, in the midst of whirlpools of conflict and strife, think and act with a prophetic insight into the future of the problems perplexing and agitating them.

Note the attitude of the Californians toward Asiatics. They insist on a "white" California and yet open their doors to Mediterranean immigrants who have never been purely "white." Their conception of the "white" race is based on a mythico-geographical denomination called Europe, which contains a respectable amount of mixture in the blood with peoples from another mythico-geographical area called Asia. Anti-Asiatics plead on the difference of inheritance in ideas and institutions and do not realize that these are not unchangeable entities.

When matters of social inheritance are shown to be subject to change, even within a generation, the anti-Asiatics turn back on the imaginary wall of race, a question of physiological heredity. Their arguments wave to and fro between these two walls, while the real source of the agitation lies in their "logic of the heart," which often means an illogical dictate of dislike, hatred and suspicion. I say this not merely to accuse Californians but for the purpose of pointing out the core of the so-called race problems in every people, not excepting the Japanese.

On the other hand, however, we can

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never ignore the immediate issues of race problems but we may do full justice to all those factors therein involved, such as the difference of colour, features, facial expression, modes of living, etc. Yet a little more detached view may claim a part in the perplexities. Is not the history of the Mediterranean, for instance, a series of fusions and changes, conflicts and variations, in biological and sociological factors? There the Moors, among others, are believed to have been expelled, but as a matter of fact they have left the imprint of their blood and life so much that now the difference between the north and the south of Europe is nearly as great as that between the peoples on the two sides of the Mediterranean Sea.

Similar but more extensive and far deeper conflicts and fusions took place, and are taking place, in the border lands of Asia and Europe; and the border countries, stretching from the Arctic to the Red Sea, are well-nigh three times as large as Occidental Europe. Nevertheless, the law-makers of the New World never cared for this history, but a sharp demarkation drawn on the map is literally adopted in the Constitution of the United States, and is being made use of as the very weapon against aliens "not eligible to citizenship."

Again I say that I do not mean to ignore the issues regarded as vital on the Pacific Coast of America. Every one should give full cognizance to the struggles and troubles going on there, wherein are involved various factors, racial, economic, political, and psychological too, because interests, sentiments, prejudices, ambitions are all playing a part. A careful analysis of these factors would afford a splendid theme for sociological studies, but let us pass by them and turn our view to what attitude we all might take toward the perplexities at issue.

We see in history how fierce and bloody were some of those racial struggles on the borderlands of Asia and Europe, and the question before us is whether we should repeat them on the border of the Pacific. Here we have to reflect on the lessons of history. Some of the racial struggles were bloody and some others more peaceful, while nearly all of them have shown almost the same effect, i.e. more or less fusion of races, concomitant with the predominance of higher cultures and enduring institutions, —or we call those which survived the higher and the more enduring.

We can discern one prominent aspect in the problems of racial contact confronting us, an aspect never experienced before in history. I mean the diffusion and the overwhelming power of the modern industrial régime. No people, no institution, is strong enough to resist the rolling pressure of this powerful "tank," under which the Great Walls of China have been broken, the stronghold of the Hindu caste system is falling, and the long trenches of Japanese feudalism were overtaken.

A question imposed upon us by this situation is whether the so-called racial difference, with all that is associated with it, can stand the levelling power of the industrial structure of social life going on the world over. We may suppose that the races and the complexions will remain little changed, but we must be prepared to see that many things associated with racial varieties, such as ideas and ideals, characters and temperaments, can not keep themselves aloof from the worldwide change of social structure. In considering this we might well question whether the racial struggles of today and tomorrow will necessarily take the form of bloody combat accompanied by racial hatred and religious fanaticism, as shown in the past.

Mankind may, or may not, cease to fight. But we know that the motives and methods of fighting have changed from time to time, in the ages of race-making, of empire building, of feudal strife. Is not class war now gradually overshadowing national war, just as capitalist imperial war has replaced feudal war? Can one wish, or is it necessary, that human races will, in the future, fight merely for the sake of racial domination? Has the German Kaiser, the proponent of the "Yellow Peril," yielded his imperialist ambitions to the cause of a "white" domination? Would the "white" labour leaders of America wel-

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come more capitalism, plus militarism, for defeating the "rising of the colours," for militarism is an intimate associate of capitalism? I do not pretend to be prophetic, yet my historical studies and my analysis of the present world situation compel me to see a far-reaching change taking place in the possible issues of fighting and wars. This I say not to state a conclusion but to challenge thinking and thoughtful people of all nations to a reconsideration of impending problems.

My points may seem to many people too academic. But is it not the privilege and the duty of an "academic" man to call the attention of those entangled in immediate issues to a wider vista, and let me say, a loftier standpoint? The changes and the outcome I imagine to be a matter not of decades but of centuries, though, on the other hand, centuries in ancient times may mean nowadays only decades.

Human events are ruled by factors not easily controllable, but the progress of civilization means the rising power of human factors and mental attitudes, which involve wide reason and ideal aspirations, as well as impulses and prejudices. Should we go onward in suspicion and hatred between races and nations so far that there finally will be no other outcome but complete segregation or a fight for life or death or should we try to find out a new way out, by looking widely backward and forward, and by enhancing the power of human control over contingencies and circumstances?

The Japanese question in California is but a phase of the far-reaching problem of racial contact, since there are meeting face to face the two vanguards of human streams, one going eastward and the other westward. A stage has now been reached where we, Japanese and Americans, have become acquainted with each other just enough to begin to dislike each other. Whether this passing phase will be followed by more dislike and hatred, or by an ensuing concord and mutual respect, depends not merely upon circumstances but mainly upon the direction of our reason and conscience.

Support for Mr. Ozaki.

The *Jiji*, one of the leading Tokio dailies, strongly appeals to the nation on the restriction of armaments, which is becoming daily more urgent:—

Mr. Ozaki's plea for disarmament seems to have caused trouble among the Kenseikai, and it appears that those who oppose him dismiss his proposal as an empty ideal and as one worthy of no consideration as a practical political issue. According to the statements in the press described as representing the opinions of Mr. Ozaki, he definitely urges, with regard to the navy, the advisability of concluding an agreement between Japan, Great Britain, and America and of completely altering the prearranged naval program of this country, but as to the army, he simply says that the matter should be left to a standard that may in future be decided upon by the League of Nations Council and makes no definite statement as to the degree to which the army should be reduced in his view. The proposal seems rather vague, but in the light of the views expressed by Mr. Ozaki in the past, there is no doubt that he is in favor of a great reduction of both the army and the navy.

Not a few men regard such a proposal as devoid of practical value. As a matter of fact, Viscount Kato, President of the Kenseikai, simply approved in principle the plea for disarmament voiced in Great Britain and America, but as a practical issue, he dismissed it with contempt. It is clear, therefore, that the proposal of Mr. Ozaki meets with strong opposition in the Kenseikai itself. We do not know how his proposal will be disposed of by the party, but that it is entirely wrong to regard the disarmament plea in Great Britain and America as an empty dream impossible of realization is evidenced by the fact that on the same day that Viscount Kato spoke, expressing the above-mentioned opinion, Mr. Borah's proposal for a naval holiday passed the Foreign Relations Committee of the U. S. Senate. Whether Mr. Borah's proposal will be adopted by the Senate remains to be seen, but nobody can now deny that the question of the restriction of

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armaments is no longer empty talk but an important question of practical politics.

It is one of the most patent facts of recent times that in view of the sudden change in international relations since the war various countries are at one in desiring a restriction of armaments. Even in France which is so apprehensive of the rehabilitation of Germany, the plea for the reduction of the period of military service to 18 months is said to be gaining ground, and this is evidence of the new international tendency to reduce the burden of armaments by some means or other. In view of the change in the international relations of the Far East, Japan should carry out a great reduction of the army; no harm would result to national defence even if the present number of divisions is reduced by one-half. As to the navy, the "eight-eight" program was framed long ago, but if a suitable agreement with Great Britain and America is reached, it will not necessarily be imperative to insist on its execution. Nay, taking the favorable opportunity afforded by the British and American plea for disarmament, we should elect to put forward a disarmament agreement, and all wise statesmen should use their efforts with a view to promoting its realization.

The question of disarmament has been pending since the first Peace Conference at The Hague, and the time has now come to dispose of it as a practical issue. It may be said that those who doubt the value of the disarmament proposal as a practical political issue are thereby showing that they are little informed of the actual situation.

Withdraw From Siberia

The Tokyo *Nichi Nichi* says, from the outset the Japanese people were not enthusiastic over the dispatch of Japanese troops to Siberia. On the contrary, most of them were opposed to it, and opposition was also found in the Government itself. The reason was that the object of the military expedition was not clear. We cannot be too sympathetic towards the soldiers who have spent many days of insecurity and uncertainty, exposed to the elements.

It was impossible for the soldiers to see what they were sent to Siberia for. The replies made by Mr. Hara in answer to interpellations regarding the Japanese operations in the Diet were only repetitions of what he said in the last session of the Diet. In a nutshell, what he said is that though the object of assisting the Czechs has already been achieved, the present political situation does not permit of the withdrawal of all the Japanese troops. What is meant by the "political situation"? It is utterly impossible for the people generally to see why 25,000 soldiers are maintained in Eastern Siberia.

It need scarcely be said that Japan has no territorial ambitions in Siberia, nor has she any intention to secure rights and interests there. The wise authorities of America withdrew the troops on the completion of the task of assisting the Czechs, and thus demonstrated by deed that she had no improper ambitions in regard to Siberia. For a time Americans were unpopular with the Russians, but the withdrawal of the American troops led to the restoration of American credit and popularity. From the point of view of national defence it may be difficult for Japan to withdraw all her troops, as her geographical position is entirely different from that of America, but it is difficult to understand why Japan should assume the duty of preserving peace and order in Siberia, maintaining no less than 25,000 troops there. Even when the situation in Russia was far worse than at present, the Allies followed the policy of non-interference in her internal affairs. Things have since improved, and as a matter of fact a unified government has been established at Chita. We should absolutely refrain from interference, and let the Russians alone. If the object is to protect Japanese lives and property in the neighborhood of Vladivostok, there is no need to maintain so large an army.

The Japanese Government surely failed to withdraw the troops at the proper moment. For this reason Japan is regarded by the Russians as if she entertained territorial ambitions, and she has incurred similar suspicions of other foreigners. It is by no means advisable for Japan to make an enemy of the

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Russians and to let the world think that she is militarist merely because of the maintenance of her troops in Siberia. Let us ask the Government for fullest explanations, and it is to be hoped that the authorities will dispel the suspicions entertained by both the Japanese and foreigners.

In Favor of Disarmament

The Tokyo *Asahi* says the recent dispatches are alive with the question of disarmament in Great Britain, America, and Japan. This is perhaps natural in view of the fact that the League of Nations Assembly at Geneva could do nothing regarding disarmament owing to the non-participation of America, and of the fact that the peoples of the various countries have become increasingly averse to armaments since the war. To speak frankly, is it not desirable that the proposed disarmament should cover all the countries, instead of being confined to the three Powers? If that is difficult of immediate realization, however, a disarmament agreement between Great Britain, America, and Japan can serve a useful purpose.

The setback to the disarmament question in the League of Nations Assembly was due to the non-participation of America. We sincerely regret this, but now that a temporary substitute in the shape of a disarmament agreement between Great Britain, America, and Japan has been brought forward by America let us support it with all our heart. Mr. Borah is at once an extreme opponent of the League of Nations and an extreme pacifist. In order to make his position consistent, it is no wonder that he should advocate a tripartite disarmament conference. The stand taken by President-elect Harding has delayed the activity of the League of Nations, and in order to act up to his professions, he is in duty bound to convene a disarmament conference. We earnestly hope that the time for the conference will come as soon as possible.

The evils of armaments competition and the benefits of disarmament are too numerous to be counted. Who does not hope for the holding of a disarmament conference? But it is perhaps necessary for America to abandon her selfish considerations for the sake of the world's peace. Only by so doing can she dispel the misgivings of Great Britain and Japan and make negotiations with them successful, thus setting an example before other countries. What does Mr. Harding think?

Electrification of Railways Is Urged

Electrification of the Government Railways, the mapping out of a complete system of railways for the Empire and amendments to the light railway law will be provided for in bills to be introduced in the coming session of the Diet by the Railway Department.

According to the *Nichi Nichi* the Government plan for the future railway system comprises the construction of several hundred more miles of lines connecting all the important places of the Empire. The bill when introduced in the Diet is expected to elicit a heated discussion, thinks the journal, in view of the paramount importance of the plan as viewed from the standpoint of individual and local interest.

The proposition for the electrification of State railways laid down by the authorities is due, according to the *Nichi Nichi*, to a conviction that no real development of railway service can be ensured without electrification in a country like Japan where the output of coal is so greatly limited. The Government proposes to effect the amalgamation of all the hydro-electric concerns of the Empire so as to establish one great electric current supply system. The plan seriously affects private electricity enterprises and naturally will give rise to boisterous discussions in the Diet, says the journal.

The feature of the proposed amendment to the light railway law lies in the increase of the Government subsidies by some 2 per cent. According to the existing regulations, 5 per cent of the constructive expenditure for light railways is subsidized. The new proposal is to increase the rate of the subsidies from 5 to 7 per cent with a view to the

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encouragement of light railway enterprises, since, pending the completion of the Government plan of railway expansion, the development of local interests depends, in a large measure, on the development of light railways. The journal thinks that the bill in question will be passed by the Diet without the least difficulty. It is a mooted question, however, says the paper, whether the other bills contemplated by the railway authorities will meet with ready support in the Diet under the existing financial circumstances.

Strong Plea for Disarmament

The Tokyo *Jiji* says the public opinion of Great Britain and America is increasingly insistent on the restriction of naval armaments. This plea is now a strong influence in both countries, and it seems as if the movements are being jointly carried on. What should be Japan's attitude? While trying to arouse public opinion in this country, we wish to know the opinion of the Government.

Baron Hayashi, the Japanese Ambassador in London, is reported to have declared that Japan would immediately agree to a restriction of naval armaments consistent with the safety of the state. May this be taken as the policy of the Japanese Government? At the meeting of the League of Nations Assembly at Geneva Viscount Ishii declared that Japan could not restrict her armaments while America continued to enlarge hers. Particulars of this declaration are not yet available, but it is tantamount to taking a plunge into the vortex of armament competition. We do not believe that it represents the policy of the Government. On the other hand, Baron Hayashi simply said that if the Powers carried out disarmament, Japan would follow suit. This statement is too indefinite and lukewarm.

We hope that the Japanese Government will decide its attitude and take the lead in starting a movement for disarmament. It should make up its mind to propose disarmament to Great Britain and America and make all possible efforts to realize it. It is clumsy tactics to wait for the action of other countries and follow in their footsteps, and this will also be a self-insult. From the viewpoint of the world's peace and the happiness of mankind, Japan as one of the Great Powers is in duty bound to exert herself in the interest of disarmament. Moreover, to no other Power is disarmament more necessary than to Japan even when the matter is considered from the domestic point of view alone. It will be regrettable if Japan is merely passive and means to support a disarmament movement only when it is started by other countries, instead of herself initiating one and doing everything in her power to carry it out.

There may be some in this country who are opposed to disarmament. In fact, it is no secret that there are elements in Great Britain and America which regard the expansion of armaments as necessary. Above all, France is possessed with a reactionary policy, and it seems she is indifferent to the question of disarmament. But it is beyond all doubt that the trend of the world is towards the restriction or reduction of armaments, and the expansionists, will have eventually to yield to the general tendency. In Japan about one-half of the total expenditure of the Treasury is devoted to armaments. This is abnormal, and if with such a lame policy Japan takes part in armaments competition, it will be impossible for her to bear the expense, and nothing can be more unfortunate to the Japanese people. Not only will armaments competition impoverish the nation, but it may incur the risk of war. Both for the sake of the world and of the country, it is most pressingly necessary to reduce armaments and curtail armament expenses. As luck would have it, naval disarmament is being strongly urged in Great Britain and America. Japan should by no means miss this chance.

The present bulky army of the country should be curtailed by one-half, and Japan should thus set an example of disarmament before the world. At the same time, she should enter into agreement with Great Britain and America to restrict naval armaments at a suitable rate. This is the wisest action to be taken, both from the domestic and the

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international point of view. If it is carried out not only will it be conducive to the happiness of mankind, but the suspicions entertained by the world regarding Japan will be dispelled, and it will also become easier to solve difficult financial questions of this country. While urging the Government to make up its mind to move along the lines mentioned, we earnestly hope that the Imperial Diet, which will shortly meet, will take action expressive of the will of the people.

Nikolaievsk Affair Officially Settled

Payment of 30,000 yuan by China, punishment of the commander of the attacking gun-boat and apologies both to the Japanese Government and the Commander of the Japanese Expeditionary Forces stationed in Vladivostok are the basis of an amicable settlement between Japan and China of the Nikolaievsk affair, according to an official statement issued by the War Office yesterday afternoon, which follows:

"Negotiations have been going on for some time between the Japanese and the Chinese Governments in connection with the Nikolaievsk incident in March last when the sentries on duty on board the Chinese gun-boat then at anchor in the port delivered machine-gun fire on a portion of the Japanese forces that were approaching the vessel early on the morning of March 12, as well as with other matters, and an amicable solution thereof has now been reached between the two Governments concerned on the following conditions:

"1. The Chinese Government will specifically express regret to the Japanese Government concerning the affair.

"2. The commander of the squadron, to which the gun-boat Chiang-heng belongs, will tender his apologies to the commander of the Japanese Expeditionary Forces stationed at Vladivostok.

"3. The Chinese Government will punish the commander of the gun-boat and such portion of the crew as were connected with the affair.

"4. The Chinese Government will deliver to the Japanese Government the sum of 30,000 yuan by way of expressing their sense of condolence to the families of those Japanese who were victimized in the affair."

Siberian Policy.

The Tokyo *Asahi* says judging by the number of the members of the Constituent Assembly assigned to the various provinces of Far Eastern Siberia, it is clear that the elections of these members have resulted in a Communist victory, though the exact results are not yet known. Since Japan declared a policy of neutrality, the influence of the Communists has greatly increased, the lingering influence of the anti-Bolsheviks only existing in Vladivostok and in the neighborhood of Nikolsk.

The convocation of the Constituent Assembly will lead to the establishment of a Far Eastern Republic. The question is what should be the attitude of Japan and Russia towards this state, which will be of a different nature from the buffer state desired by Japan? The Soviet Government at Moscow will, of course, recognize the new state. Will Japan follow suit? Besides the question of recognition, other diplomatic questions relating to the Nikolaievsk incident, resumption of trade, disposal of vested rights, withdrawal of troops, and other matters are pending between Japan and Far Eastern Siberia. It seems advisable for Japan to recognize the new Republic. At the same time she should try to settle all the pending questions.

According to the man in the street, the Japanese authorities still continue a policy of aloofness. It is said this is because of the fear that if the Far Eastern Government which is nothing but an agent for the Soviet Government of Soviet Russia is recognized, it will have a serious effect on the minds of the people. If this is true, nothing can be more foolish. Should not the question of thought be considered separately from the question of the recognition of the Far Eastern Government? It is perhaps still fresh in the memory of the readers that when the question arose ten years ago as to whether the new Republic of China should be recognized or not, some noted statesmen in this country expressed

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fantastic opinions, and there was some hesitancy in the recognition of the Chinese Republican Government. A similar situation has now arisen in regard to the Far Eastern Republic. It must be the desire of the majority of the people that the Government shall not repeat its blunder of ten years ago. While urging the authorities to reconsider their attitude, let us hope that the Imperial Diet will goad the Government into establishing a definite policy toward Siberia.

Reduce the Army Also.

Not only is the world still restless. but there are indications of a renewed race in armaments between the nations. This is a matter for serious anxiety in the interest of the world's peace and the happiness of mankind. As one of the five Great Powers, Japan is now in a position to take part in the highest politics of the world. She is in duty bound to co-operate with the other Powers for the furtherance of the world's peace.

Though the League of Nations Covenant has no compulsory provisions for the restriction of armaments, it is beyond all doubt that its object is compulsory restriction. America has not yet joined the League, but it is known the world over that she dealt the final blow to Germany in the war, and moreover America first advocated the League of Nations. Therefore, America's intentions are clear.

We now find America proposing to build the world's biggest navy, and if such steps are taken, Great Britain will naturally be compelled to engage in the naval race. The so-called "eight-eight" program of the Japanese navy was drawn up many years ago, and is outside the race, but as one of the world's naval Powers Japan may be eventually dragged into it. This is the resurrection of the pre-war armament race, and not only is this regrettable for the sake of the world's peace and the happiness of mankind, but the people cannot bear so much burden. From every point of view such a state of affairs should not be left alone. Japan ought to take the initiative in proposing disarmament to Great Britain and America, and use her efforts to carry it out. Mr. Lloyd George is reported to have expressed an intention of arranging for an agreement between Japan, Great Britain, and America on this point. This affords an excellent opportunity for the introduction of a disarmament proposal by Japan.

It may appear that these remarks are confined to the navy, but it goes without saying that the proposed disarmament should cover the army as well. To our way of thinking the present army of this country is too big. Our army plans have originally been based on the army of Russia, but in view of her collapse, there is no need to maintain so large an army in this country. Not only so but the existence of such an army is apt to make foreigners think that Japan harbors territorial ambitions. This is by no means to Japan's interest. The present number of divisions should be cut by one-half, and thus a great disarmament ought to be carried out.

Folly of a Naval Race

The Tokyo *Jiji* says it is the most mischievous of all mischiefs to try to perturb public minds by the preposterous talk of war between Japan and America or of a secret agreement between Japan and Great Britain with a view to making out the case for the necessity of establishing the world's first navy at a time when the plea of disarmament is gaining ground between Japan, Great Britain, and America. The Japanese do not think that the American citizens will be misled by such preposterous rumors. The mere fact that such rumors are being circulated goes to show that there is no warrantable justification for the opposition in some sections in America to the proposed naval holiday. As a matter of fact, Mr. Daniels in opposing the proposal seems to be indulging only in idle tall talk.

A naval race between Japan, Great Britain, and America would be incomparably more foolish than the race witnessed between Great Britain and Germany before the world war. There was clearly danger of war between these two countries, and this was why they were compelled to carry on intense competi-

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tion in armaments, but it is impossible for the most fantastic people, if possessed of a tolerable amount of common sense, to imagine any such happenings between Japan, Great Britain and America as will entail resort to the force of arms. It is very fortunate that the three countries are the only great naval Powers of the world. It should be the endeavor of all wise people to arrange for a naval holiday at this opportunity. On this point we have from the outset placed the greatest reliance on America. Precisely enough, the influential statesmen and newspapers of that country are earnestly trying to arouse public opinion in favor of disarmament, and this is very reassuring. At first blush Mr. Daniels seems to be strongly committed to the policy of enlarging the American navy, but President Wilson is the most earnest advocate of peace. If the Wilson administration continued long, we are persuaded that America would lead the way for disarmament, and it may be assumed that the stand of Mr. Daniels is due to some opportunist tactics.

It is very regrettable that Mr. Wilson who is best fitted to take the lead in naval disarmament should have to retire before long at a time when the necessity of the observance of a naval holiday between the three countries is most acutely felt, but judging by what is reported to be the policy of Mr. Harding, it seems that he is a no less earnest advocate of peace, and is paying serious attention to the question of disarmament. If the proposed agreement between the three countries can be realized by his good offices, it will be very fortunate. We earnestly hope that Mr. Harding will definitely announce his views regarding disarmament together with his plan for an Association of Nations at this opportunity. Perhaps the desire of the American people to know the attitude of the President-elect in regard to these questions of supreme importance is even stronger. The enunciation of Mr. Harding's policy at a time when the chimera of a Japanese-American war or of an Anglo-Japanese secret agreement is invoked to oppose the proposed naval disarmament will have a salutary effect on the minds of both Americans and foreigners.

Racial Relationship Links All Asiatics

The Japanese, Koreans, and Chinese are all of the same race, and use similar characters in their writing, therefore racial complications between them are ridiculous, is the opinion of Dr. Nakamura, expressed in the *Chuo*.

Dr. Nakamura urges the necessity of friendly relations between China, Japan, Korea, from the viewpoint that they are all of the same race. According to him the Japanese people, or the sons of Yamato, are a compound race of naturalized people. In the days of the Emperor Ojin, 127 villages of Chinese immigrated into Japan, which were distributed throughout Japan at the time of the Emperor Yuryaku. In the days of the Emperor Kimmei, these naturalized Japanese numbered 18,670. Even the original Japanese race that lived in Japan before those Chinese came to Japan, immigrated from abroad, and were a mixed race.

He pointed out that amongst the descendants of these Chinese are Viscount Tajiri, Mayor of Tokyo, Mr. Taketomi, former Minister of Communications, Takebayashi Tadashichi, one of the Forty-seven Ronins, Sakanoé-on-Tamuramaro, a famous hero at the time of the Emperor Kwammu, Prince Shimazu, Admiral Kabayama, and Admiral of the Fleet Ijuin.

Not only in race but also in system, religion and thought Japan has been closely connected with China. The marriage between Princess Nashimoto and Prince Yi of Chosen will show what stress is laid by the Japanese upon friendly relations between these two countries.—*Japan Times and Mail.*

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